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THE FAITHFUL PASTOR:

A Memoir

OF THE

REV. BENJAMIN CARVOSSO,

Forty Years a Wesleyan Minister,

AND ONE OF THE FIRST WESLEYAN MISSIONARIES
TO AUSTRALIA AND VAN DIEMEN'S LAND.

BY

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PREFACE.

Two questions naturally present themselves to the mind of the reader in taking up a book of this class : first, why should the memoir in question be written ? and, secondly, why does the author and not another person undertake the task ?

Where Mr. Carvosso was personally known, his many excellencies, and the earnest desire which all his friends felt to preserve a remembrance of them, will furnish an answer to the first question. Among those who knew the deceased, there prevailed a general conviction that some effort should be made to perpetuate and diffuse a knowledge of the operation of Divine grace in him. It was accordingly intended, in the first instance, to prepare a short memoir for the Wesleyan-Methodist Magazine ; but, on looking over his journals, it was found quite impossible to compress anything like a fair representation of their contents within the limits of such an article. Therefore, after seeking the counsel of the most judicious advisers to whom the writer had access, it was determined to prepare a separate volume. Since the time

this was commenced, we have not seen one person who knew Mr. Carvosso intimately, that has not expressed decided approval of the undertaking. One who had known him for sixty years, after the solemnities of the funeral were over, called aside the Minister who had officiated, and said, "I suppose, Sir, you will preach his funeral sermon, and I have just detained you to say, you need not be afraid of setting his character too high. I have known him since we were boys; we were companions in youth; we were converted at the same time; I have corresponded with him ever since he left home; and I have never known a more devoted man. From the moment he gave his heart to God there was no indecision; his whole soul was in the cause of God; and even before that, his outward life was blameless. In fact, I never knew him to live in open sin. As a Christian, as a friend, as a son, as a husband, as a father, and as a minister, he was most eminent. But he ought to be more widely known. It cannot have been the design of Providence, that such eminent piety as he possessed, should stimulate and bless his personal friends only." Similar expressions of esteem, and of desire for a more general knowledge of his character, were uttered by many others.

The second question the writer does not feel the same confidence in dealing with. Indeed, he never would have attempted the work, but from the absence of any one who was disposed to undertake it

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and who had time to devote to it. But, while conscious of his own deficiency, he is relieved by the fact that in this case his duties are little more than editorial. And from a conviction that a faithful autobiography is the best memorial, he has always preferred the records of Mr. Carvosso, made at the time to which they refer, to any statements of his own.

The whole is now commended to the candid attention of the reader, with the earnest prayer that he may derive as much spiritual profit from the perusal of these pages, as the editor has obtained from transcribing them.

NORWICH,

April 16th, 1857.



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THE FAITHFUL PASTOR:

A MEMOIR OF THE REV. B. CARVOSSO.



CHAPTER I.

BENJAMIN CARVOSSO was born at Gluvias, in the county of Cornwall, September 29th, 1789. Of his father nothing need be said here, as his career and character are already before the world, and his piety, labours, and success have long been the admiration and blessing of the church. His mother is described, by one who knew her well, as being a woman of eminent piety, of strong understanding, and of large benevolence; a great reader, remarkably neat in her personal appearance, and distinguished by the order and regularity of her domestic arrangements. Under the training of such parents we can readily suppose every irregularity of practice would either be prevented or speedily curbed; and we learn that their children generally, but

Benjamin in particular, were remarkable for their moral and orderly deportment.

During the boyhood and youth of Benjamin, nothing occurred deserving particular record. His education was such as a farmer's son usually received in Cornwall sixty years since, and consisted in being taught to read, to write neatly and distinctly, and the merest elementary acquaintance with general literature. He always had a love for reading, but when about eighteen years of age he was drawn more earnestly to apply himself to study, and in the next four years he obtained a tolerably good knowledge of the structure of his own language, of geography and general history, mastered the elements of the sciences, worked the whole of Euclid, and made considerable proficiency in the other branches of mathematics.

As yet he knew nothing of the regenerating grace of God ; and while his parents were pleased with the literary improvement he made, they could not be content till he became a new creature in Christ Jesus. His father's anxiety about him at length became distressing, and, in some measure to relieve his mind, Benjamin consented to accompany him to class. But he went with an unchanged heart and when he saw the tears of joy which

his father shed while conducting the meeting, because "the last of his children had that night cast in his lot with the people of God," he was confounded. The impression of this meeting was not lost. He came home, but the image of that weeping and joyful father filled his mind. He went out in the fields to muse on the present and the past, but still his father was before him; and he then remembered another Father, the "Father of his spirit," who loved him more than the father of his flesh could; and now, for the first time, he discerned in all its malignity the enmity of his heart against his Heavenly Father. This polluted fountain, he directly saw, had stained every action of his life, and rendered him altogether guilty and unclean before the Lord. He fell on his knees, and with deep sorrow and many tears offered his rebellious and evil heart to the Lord, and began earnestly to seek pardon for his past life of sin, through the merit of the Redeemer. For eight days the darkness of his soul was unpierced by any ray of hope. He then began, though at a distance and obscurely, to "Behold the Lamb of God, who taketh away the sin of the world." In three days more he came to the foot of the cross, and while almost despairing of mercy, dared to receive the

While his mind was exercised on this subject, by one of those coincidences which often distinguish the leadings of Providence, especially with reference to the ministry, the Rev. Anthony Seckerson, the superintendent of the Redruth circuit, requested him to preach in his presence at Stythians. On Thursday, October 1st, 1812, he went to the place appointed, and, with many fears and much trembling, he spoke about fifteen minutes, from—"I am the vine, ye are the branches." Like many others, he found the review of the first attempt, while calculated to humble him, yet was not so depressing as to cause him to be silent, while his love to God remained, and while he received encouragement from others to proceed in his new vocation. In January, 1813, his name first appeared on the Plan of the Redruth circuit as a Local Preacher, from which time he continued to preach with growing acceptance and success.

He was soon called to occupy another important office in the church. The Lord having graciously poured out his spirit on the society and congregation at Ponsanooth, many persons were induced to lead a new life, and to seek, in the ordinances of the church, the instruction and strength which their newly-awakened religious feelings re-

quired. The existing classes were increased, and several new ones formed, one of which was placed under the care of Mr. Carvosso, whose great improvement in piety and christian knowledge clearly marked him out as a suitable person for this responsible office, which he filled greatly to the satisfaction of his brethren, and the benefit of the souls committed to his charge.

His general acceptance as a preacher, together with the deep interest he manifested in all that pertained to the kingdom of Christ, and the great success with which the Lord had favoured him in his endeavours to save souls, produced a general impression among the senior members and officers of the circuit, that he was called to the higher duties of the ministry; so that, when, at the March Quarterly Meeting of 1814, the Rev. Francis Truscott proposed that he should be recommended to the following Conference, to be employed as a Traveling Preacher, the meeting cordially and unanimously seconded the proposition. His examination by the District Committee was satisfactory; he was accepted by the Conference, and placed on the President's list of reserve. In October, a vacancy having occurred in the Plymouth Dock Circuit, Dr.

Clarke, at that time President, directed him to proceed there to supply it.

The separation which took place between the father and son was very sorrowful; they were both men of fervent feeling, and were united to each other by the strongest ties. In the memoir of the father, that mutual affection shines everywhere; and now it had been greatly enhanced by the removal, about a year before, of the beloved wife and mother. As they had poured out their tears over her grave, and embalmed her memory in their mutual communings, their souls became more fully one. The energies of Mr. Carvosso, sen., were nearly all absorbed in the promotion of the kingdom of the Redeemer. He was a fine specimen of Cornish Methodism. But while he loved all men, he loved his own county, and particularly his own neighbourhood, with a very distinguishing regard. He had in his son a helper after his own heart, and he had anticipated that he was to sustain and carry on the work which himself had been honoured so greatly to promote; so that, though he saw his son about to sustain the highest office of the gospel, in which he would be employed more exclusively in spreading the knowledge of salvation than in any other sphere, yet he could not refrain

many bitter tears, not only because they could no longer enjoy each other's society, but more especially that the cherished plans of usefulness for that son were frustrated, and that his own loved circuit was not to be the sphere of his operations.

He entered on his first sphere of ministerial labour with a very depressing sense of his own unfitness for so important a work. The society at Plymouth Dock was large; many of the members were persons of mature knowledge and experience, and had been accustomed to a ministry of great power and success. While in his native Circuit, and employed in the subordinate capacity of a Local Preacher, he had often shrunk from preaching, but now that he was among strangers, devoted exclusively to the work of the ministry, and hence more generally expected to be competent to its duties, his distress became almost overwhelming. He laboured diligently to acquire knowledge, by earnest prayer sought to secure such divine influence as should make the word mighty, and in every other way studied "to be a workman who needeth not to be ashamed." Nor were the people to whom he preached by any means disposed to complain of his ministry; on the contrary, many

found it especially profitable, while those whose advancement in the divine life removed them somewhat from the sphere of his ministry at this time, were edified by the pure and fervent spirit in which every service was conducted and his pastoral relation maintained. Notwithstanding, for the space of six months, he endured so much from the temptation of Satan, and a sense of his deficient equipment for his great work, that he was many times nearly returning to the farm. There was, however, an abiding conviction that the Lord had called him to be a "minister of the New Testament," which, though it might be overborne for a time by the influence of temptation, was sure to arise and assert its authority when any course adverse to it was about to be pursued. Hence, although enduring distress, at which he looked back many years afterwards with amazement, he nevertheless held on his way, and at length obtained a perfect victory.

As one record of the journal gives a tolerably full account of this painful conflict, we insert it here, instead of twenty years afterwards, when it was written.

"Oct. 26, 1834.—This day twenty years I left my father's house and proceeded to Devonport, to enter on the important work

of the ministry. Oh! how my heart sank within me when I quitted my father's door, and with weeping eyes bade him farewell. He bore up as well as he could till that moment, but then he wept aloud, and turned back to his lonely house; and I, with a deeply dejected mind, pursued my way to duties and trials unknown. What deep waters did I pass through during the first six months! truly the 'billows went over my head, and I found trouble and sorrow.' I had no enjoyment in believing for personal salvation, and, in reference to the great work of the ministry, despair, day and night, sat brooding over my poor oppressed heart. Had it not been for the prayers and counsel of those eminent men of God, my father and Richard Trewavas, jun., it is more than probable that I should not have been able to weather the dreadful storm. A kind and faithful letter from that excellent man, Mr. Truscott was also useful to me; and a visit from Mr. Treffry was of great benefit. He assured me that for a long time after he went out to travel he despaired of getting through, from conscious inability for the work, and longed for an opportunity of returning to his former employment. The glorious death of my friend Trewavas, in the

following March, was another thing which wrought for me. This led me to greater spiritual exertion. I was stirred up to plead, night and day, for a renewed evidence of perfect love; and, glory be to God, on the 12th of May I was again enabled to lay hold on the great salvation. From that day the enemies which so threatened my destruction I saw no more; my soul became unspeakably happy in God, and I lived, and studied, and prayed, and preached, and conversed in the power of faith and love."

His work now became a source of continual enjoyment; and though sensible of much imperfection in the discharge of his duties, he was able to offer all by faith to the divine Master, and to receive an assurance that he was accepted of him.

At the Conference of 1815, he was appointed to the Liskeard circuit, and commenced his labours there with much joy and hope; nor was he permitted to labour in vain. Through the whole year, the Circuit was favoured with a gracious shower of blessing; not less than one hundred and fifty persons were turned from the power of Satan unto God, many of whom maintained a consistent and godly character till the end of their life.

The records of this, and all the former

periods of his ministry, though carefully made and preserved by Mr. Carvosso, are not at the service of the writer, having been destroyed, when some others were injured, through an accident on his first journey in New South Wales. But during the next year there are several references in the journal to this period, from which it appears that he laboured in unbroken harmony with his colleagues, and experienced unusual blessing in the means of grace. The only thing which gave him pain was, his inability to maintain that fervent love to God, and that pure, benevolent zeal for his honour, which he so deeply felt to be his duty. But he saw so many wonders of divine grace in the conversion of sinners, and the sanctification of believers, that his soul was often filled with joy unspeakable. And while he was encouraged by these proofs of the freeness and abundance of grace, to enter more fully into the liberty of the children of God, he was by the same means prepared also to preach, with much greater confidence and boldness, a present, free, and full salvation to the chief of sinners.

At the Conference of 1816 Mr. Carvosso was appointed to the Bodmin circuit; and during the whole year he seems to have en-

joyed, in a large measure, the comforting and sanctifying grace of the Holy Spirit.. His labours in the pulpit, by the wayside, in the family, the class-meeting, and the prayer-meeting, were incessant; and accompanied as they were by continual prayer, they produced much fruit. The following records show how he entered on this year's labour.

“ Aug. 23.—Ten thousand thanks to my redeeming God for his goodness to his unworthy servant. I arrived here yesterday happy in the Lord, and was much pleased and profited by the pious spirit and conversation of the few friends I saw. My soul is much engaged with the Lord for prosperity in his church; and from the disposition of the people, together with this desire of my own heart, I have little doubt but God will revive his work. The word of the Lord truly appears to be in my bones as a fire, and I long to testify of the grace of God to the people bought with his blood.

“ 30th.—My soul still mounts upward on eagles' wings. My joy in the Lord is very great. Every fear and doubt is far beneath my feet. ‘Praise flow for ever.’ Last evening I preached at Kingswood to a neat attentive congregation. After sermon, the Lord gave me the spirit of prayer on behalf of the

people. On returning home I urged the necessity of a pure heart on the friend who went with me; he was thankful, and trusted he should be stirred up to seek it. May the Lord succeed his intentions! In dealing with others I resolve to be more simple, plain, and affectionate than ever. 'Blessed are those that sow beside all waters.' "

While at Bodmin he was favoured with the prudent counsels of a judicious superintendent whom he highly esteemed, and with his younger colleague he formed a friendship which was a great means of improvement and joy. His first interview with the latter is thus described.

" 31st.—I had, last evening, some profitable conversation with brother Adams. We resolved to aim at getting a more perfect acquaintance with the Lord, and intend to meet in band together. O may the Lord knit our hearts to each other, as the hearts of Jonathan and David; and may we both be one with him! Amen and amen."

The following indicates the depth of his joy and the delight of his soul in any manifestations of saving grace.

" Sept. 2nd, Padstow.—I spent the Sabbath with much pleasure. In the morning much liberty was afforded me in a very dead place.

In the evening I preached with comfort from Luke ii. 13. The Lord was in the midst of us, and I trust good was done. I closed the day with profitable conversation, and felt great joy in the Lord when I retired. This morning I have been much blessed in reading the Scriptures. My love for the precious word is greatly increased. *Noon.*—My soul is inexpressibly happy. Truly my joy is unspeakable and full of glory. Glory, glory be to God for redeeming love !

‘ O what hath Jesus bought for me !
Before my ravished eyes,
Rivers of life divine I see,
And trees of paradise.’

I see it my privilege and my portion every moment to draw water from the inexhaustible fountains of salvation. God is love, and I dwell in God and God in me. O how great is his goodness. ‘Sing, O heavens, and rejoice, O earth, for the Lord hath redeemed his people.’

“I have just now had a profitable conversation with a young woman, who is a precious jewel of the Lord’s. She has, about four months since, obtained perfect love, and still retains a lively faith in her all-sufficient Saviour. She gave a clear and rational ac-

count of her experience, both in a state of justification and full salvation. There is another here whom she has been the means of bringing into the same liberty ; but, so far as I can learn, experimental religion is very low among the generality of the members of society in this place. It appears from testimony and observation that the doctrine of justification by faith, and the direct witness of the Spirit, have not been so clearly stated, nor so warmly enforced, as they should have been, in order to feed and lead forward the flock of Christ.

“ 12th.—My joy is often unutterable. It appears as though my very heart were carried out and borne away in love to God and his people. I do not wonder that it is written, ‘the multitude of them that believed were of one heart and of one soul ;’ for I feel an unspeakable desire to embrace all, and to be led by the ‘least of Jesu’s.witnesses.’ ”

His eagerness to embrace any opportunity of making known his Saviour appears on nearly every page of the journal. We extract a few examples in which he was blessed and made a blessing.

“ 20th.—Last evening, in going to Befernal, I fell in with a labouring man, and conversed with him on the subject of personal religion.

My mind was divinely assisted while I insisted on repentance towards God, and faith in our Lord Jesus Christ. He also appeared to feel the same gracious influence, and, when we parted, expressed a hope that he should profit from the interview.

“Sept. 30th.—I conversed with S. S., who, on Friday week, was brought to enjoy perfect love. Her heart was so full while she talked with me that she could scarcely utter words. See seemed filled with humility, faith, love, and praise. She was stirred up to seek the blessing by hearing Mrs. Vivian of Camborne relate her experience while on a visit to her. What good is done by talking of God’s work ! Before I left St. Columb this morning I conversed with M. J., a daughter of one of our friends. She wept very much, and, from the concern I felt for her soul, I am persuaded God wrought very powerfully on her mind. She seemed quite willing to go to class. O that the Lord may strengthen her resolution, and speedily grant her saving grace. Another young person was present while I was speaking, and could not refrain from shedding the silent tear.


“Oct. 22nd.—Yesterday, before I left St. Columb, I had the pleasure of receiving a joint testimony from those two young women

whom I conversed with on Monday, Sept. 30th, that they were happy in God. One had been brought to enjoy a sense of pardon a few days before, and the other had obtained deliverance during the service on the Sunday evening. This affords me ground of humility and gratitude. To Jesus alone be the glory. In the afternoon, at Newquay, while I called at the house of one of our friends, a young person accidentally came in. I spoke to her, affectionately and closely, of the concerns of her soul. From the impression on my own mind, and the apparent effect of the word on her, I am persuaded that the Lord had a hand in the matter. I believe I shall not forget the circumstance in the last day. O may her soul then be saved from condemnation! I preached an alarming sermon, and afterwards spoke personally to the society. There is a little piety in some; others, I fear, have a name to live, but are dead. I found great liberty this morning in talking to a sick woman, and praying with her. The power of the Spirit was especially present while I poured out my soul on her behalf. If she has been a Magdalene I believe she will be saved. In coming to this place I fell in company and conversation with a respectable looking woman on horseback. I found

extraordinary ease in talking of the things of the Spirit of God. I believe she was ignorant of the Saviour; but she heard with interest."

This continual employment in the Lord's work increased his own interest in his Saviour, and led him to seek more abundant divine qualification for his important duties; while the result of such services as the above was the bringing of many souls to Christ.

Oct. 24th, he says, "The peace of God which passeth all understanding, the joy which is unspeakable and full of glory, are my portion. The Father, Son, and Spirit are united to make me happy. The Lord is my God. O how sweet, how transcendent, how divine are the raptures of my soul! Jesus is my exceeding joy. What shall I render unto the Lord? O, I will praise Him at all times! His praise shall be continually in my mouth. But, I yet come short. Negligence in a limited sense, weakness in the performance of my duties, wanderings in reading, praying, and preaching, are infirmities still hanging about me; and, should I lose the merits of the Saviour for a moment, I should be exposed to the fire which cannot be quenched for the guilt of these my sins. For sins they would be, had I been under the law of works,




as were my first parents in Paradise. But I am under the mild, mediatorial law of Christ. This law, while I hold the witness that I love God, is ever fulfilled. 'For love is the fulfilling of the law.' However, if I follow on to know the Lord, my knowledge of him will increase; then my love will be more intense and perfect, and my infirmities less. I know that I am a babe; but God accepts me as a babe, and I do what is pleasing in his sight, this moment; and the next with its issue, I leave with Him.

' O may I ever walk in Him,
And nothing know beside;
Nothing desire, nothing esteem,
But Jesus crucified.'

"30th.—Yesterday was two years since I left worldly concerns to become a herald of salvation to a perishing world. O what has the Lord done in preserving me till now! For many months after I came from home I neither expected, nor desired, to see this day; but, blessed be the Lord, those painful emotions, which then were so often felt, are now no more. I am thankful for my present station, and have a firm persuasion that God hath called me to the ministry. I have not yet seen so much fruit of my labours as I desire, yet, I am thankful, I have not spent my

strength for nought, if the joint testimony of God and man may be relied on. However, I cannot now be satisfied to think I shall not be more useful during the last two years of my probation, (if my life be spared so long,) than I have been in my two first. This I know depends on my faith and union with Christ. O, I must grow in grace! I must advance in holiness or I shall never be fruitful in bringing souls to God. To give up myself afresh to the Lord, and zealously devote body, soul, and spirit, only to his service, is what I now resolve.

“ Nov. 5th.—I spent some hours of yesterday in company with Mr. E. ; he appears to be a good man, one who possesses genuine piety, and one who knows the truth well ; but our conversation was not so profitable as I could wish. It appears to me as inconsistent for Christians to talk about trifles, as for dependent, ingenious, skilful mechanics to assemble together and spend hours in conversing and disputing about the size, form and beauty of their tools and chips. I see an evil ; but, oh ! I cannot remedy it. However, in the midst of company, I was enabled to absent my mind, and hold communion with God. This was a blessing to my soul.



"Dec. 9th.—My mind is staid on God, and I have great and perfect peace. Yesterday morning, while I lay in my bed, my heart was sweetly melted in the flame of holy, heavenly love. In the evening I spoke, with great liberty of words and matter, to a large and very attentive congregation. With many arguments I was enabled to enforce a present salvation; but neither matter nor manner will satisfy me, while I am speaking to dead sinners. Oh! I long to see the word as a hammer and a fire, driving the soul asunder from sin, and melting it in contrition. I feel at this time a keen desire to obtain gifts, and lay them at the feet of Christ. But I had rather be as a 'jaw-bone' or a 'ram's-horn' all my days, than obtain these things without an increase of *life*, and *love*, and *usefulness*."

By the time the last quotation was written, conversions were not uncommon in the public services, or as their immediate result. As far back as September 30th, with a heart delighting in good, by whomsoever wrought, Mr. Carvosso had written—"A lad at this place was deeply wounded for sin this day week, when Brother Adams was here. He went home with a sorrowful heart, and continued thus till Monday evening. His master

was a farmer, and on that day had finished cutting wheat. According to custom they sat down to drink, talk, and carouse; but, instead of singing songs, the mistress proposed to sing hymns. While they were thus engaged the boy was seen silently to turn away and hide his face: he was soon bitterly weeping, from an intolerable load of sin on his conscience; but when they came to give out and sing those awful words—

‘A charge to keep I have,’ &c.

he burst out into acclamations of joy and praise; for just then the Lord gave him the oil of joy, and clothed him with the garment of praise. He then fell down on his knees, while nearly all the rest joined him, though they were all strangers to religion. They wept plentifully, and many of them earnestly desired to obtain the same blessing which was experienced by the lad. The alarm was spread through the village, and some of the neighbours rose out of their beds to witness the wonders which the unknown God had wrought. The family were so alarmed at the shouting, praying, and rejoicing of the poor youth, that they sent a man and two horses, post, to St. Columb, one mile and a half distant, at ten o'clock at night, to get

one of our leading friends to come over, and pray with them and instruct them. The friend joyfully went at the call, and continued with them for some hours. He left the boy happy in God, and many others deeply concerned for their souls. The master and mistress declared that they thought the circumstance would be the happy means of turning both them and their house from eternal death. Surely this is the opening of the kingdom of heaven among us.

‘O that all may catch the fire,
All partake the glorious bliss.’

“Nov. 19th.—I felt great pleasure in going to Gunwen, and strong hope of seeing good done. Towards the close of the sermon, when I began to invite hell-deserving sinners to partake of a free and present salvation, the Spirit of the Lord descended as a mighty rushing wind. The people sobbed, and wept, and cried aloud. I never but once before witnessed such effect on the congregation while preaching. O Jesus, to thy name alone be the praise, for thou only canst save thy people from their sins.”

The next day, from a circumstance which came to his knowledge just before he went into the pulpit, he was induced to change the

subject of his discourse, and “ Resolved to insist on the necessity of knowing our sinful and lost estate. Impressed with the importance of the subject, I began to speak under a powerful influence of the Spirit. I had scarcely been speaking three minutes, when a woman, who had not been accustomed to attend preaching, impressed with a sense of her woeful condition, fell down on her knees and shrieked for mercy. Another soon followed, and the service was interrupted. We then sung and prayed, and the Lord released the first, and turned her mourning into joy. I believe the Lord is working powerfully on the minds of many.

“ Dec. 27th.—I called in at Mr. R. V.’s on my way to this place. I began conversing with the new servant, who was so deeply concerned for salvation that he could not take breakfast in the morning. The servant girl also was in great distress, and plentifully shed penitential tears. I afterwards went to a neighbour’s house, and conversed and prayed. There, also, the Lord was present to break the stony hearts.

“ Feb. 6th.—Yesterday afternoon I went over to Tenouth, and found Mrs. R. and Sophia very happy in the Lord. Sophia and her sister Alice attended the preaching at

Mawgan on Monday. On their way back Alice believed in the Lord, and was made unspeakably happy; she wept much for joy, and prayed several times with her sister, and before they retired Sophia could rejoice in a sin-pardoning Saviour. Mrs. R. also received pardon the same night before she slept, by simply believing, without any other evidence than the word. The next morning she saw faith only was necessary in order to sanctification; and after reasoning a little with the truth, she again believed, and soon found an inward evidence that God had saved her from all sin. As she is well furnished with scripture, naturally of an amiable disposition, and is free and judicious in conversation, I trust the Lord will make her a great blessing."

About this time he found that some of his "pulpit improprieties" had excited the disapprobation of some of the friends, in one of the important places in the circuit. The things complained of were, "giving 'strong meat to babes,' using too strong language, and speaking too loud." "At first," he says, "I felt a little grieved, as it was a zeal for the salvation of souls which occasioned these things. However I soon felt it yielded the peaceable fruit of righteousness, and I

could heartily bless God for all things. The next day I saw Mr. E., who caught my hand, and held it, and wept for some time before he could speak. He spoke very feelingly of the happy prospect which we have in the town. He also commended pious zeal, as being above every thing needed in forwarding the cause of God. It appeared plain that he did not wish to censure my mode of delivering the truth, but was very much concerned lest what had been said to me on the subject should wound my mind and hinder my usefulness. Glory be to the Lord, who makes my way plain before me. My eye is single. I have but one end—to glorify God in the salvation of sinners. I will not fear, I cannot fear, what man can do unto me. Ten thousand men shall not make me afraid ; but I trust that the misery of one of the meanest will ever draw out my sympathy.”


As may be expected, from the fervent spirit thus manifested, great conscientiousness was shewn in embracing every opportunity of usefulness ; and when by any means duty was neglected, proportionate sorrow and humiliation were felt. On one occasion, while walking on the road, he heard a man at a little distance swearing, and felt it to be his duty to call to him, but from some “un-

profitable reasonings" neglected to do so, of which he remarks—"This has since grieved me much. Perhaps the Lord gave him into my hands, and will not again commission another to warn him. O that, in future, I may be more faithful! By this circumstance I am taught my weakness."

On another occasion he says—"Through the violence of the weather, and the little prospect of having hearers, I omitted my appointment; but, though pretences were plausible, I suffered much in my mind, and believe that I shall not be likely to do it again on any account."

In a similar manner to that which the foregoing extracts show, he continued to labour during the remaining months of his stay in this Circuit; keeping before him two objects, at which he appears constantly to have aimed in all his labours,—to convert sinners, and to lead believers into the enjoyment of entire sanctification. And so greatly did the Lord bless the labours of his servants that, at the end of twelve months, there was a net increase of one hundred members, while not less than one hundred more must have been brought within the fold, to supply the places of those who, by death and other causes, would, during that time, be removed.

Might not the church and the world, at the present time, be greatly benefited by the same definiteness of aim in preachers of the gospel? The Christian ministry is a ministry of *reconciliation*. Should not every effort of that ministry, then, tend to win souls to Christ, or to perfect the fellowship of those who already believe? In reading Mr. Carvosso's journal during this period, the writer has been struck with the manifest subordination of every thing to this aim at the present salvation of his hearers, and with the happy result in the actual conversion of souls.



CHAPTER II.

FROM Bodmin Mr. Carvosso removed, in 1817, to St. Austle, where the same earnest endeavours to walk closely with God, and to promote his cause, were again manifested. He does not, however, appear to have found in this circuit a people so ready to receive good as those among whom he had laboured during the past year. His superintendent, the Rev. W. Appleyard, was as anxious as himself to see the work of the Lord prosper, and they had many proofs that they did not labour in vain. At the March Quarterly Meeting they found forty more members than at the Conference, and forty others were on trial, while their local and connexional finances were improved. The record which occurs on his birth-day may very suitably be placed first in our extracts for this year.

“Sept. 28th.—This day I complete my 28th year. I feel grateful to God for giving me a place among his creatures,—his rational creatures. I feel still more thankful for his having given me a name among his children ; and still more would I praise him, because he hath made me (unworthy as I am) a minister of his gospel. I am at this time truly loaded with divine blessings. If ever one could say, ‘goodness and mercy have followed me all my days,’ surely I can. I do indeed feel astonished, while from this fair eminence I take a retrospect of the Lord’s dealing with me up to this time. I know that I possess nothing but what I have received of the mere grace of God ; but I, who am deeply unworthy, have much. I am humbled, yet exalted. How I adore the wisdom and goodness of God in the plan of redemption ! I, who am unworthy of any thing, through my precious Saviour, have every thing ; and, at the same time, have the care of nothing. Jesus, in his all-sufficiency, cares for me every moment, and I have nothing to do but love and praise. Sweet task ! be thou my employ for ever. I trust, henceforward, to run my race with greater diligence. O Lord, at best I am unprofitable, let me not unworthily be so. I now make

the fullest surrender of my all to thee. O take my body and soul, and let them be sealed thine for ever. God forbid that they should ever more be prostituted to sin. O Lord keep me, keep me from evil. May no temptation ever move my heart from thee. Thou knowest that though my confidence in thee has been, and still is, very strong, yet at times I fear lest I should fall. *O preserve thou me unto the end!*

“O Lord let this year which I am just entering on be more distinguished for usefulness in thy church than any former one. In public and in private, may it be my ambition to save souls, and may my endeavours be crowned with great success. O bless both me and my dear colleagues, and may Zion be in great prosperity.”

The following extracts from the journal will show this prayer was the constant desire of his heart, and that the Lord attended to the voice of his supplication.

“Oct. 2nd.—Last evening I preached with much divine assistance, and the word had some good effect. I urged the society to perfect holiness, and afterwards found that Mrs. R., who had enjoyed the blessing some time before, but had lost it, was again enabled to believe to full salvation.

"5th.—In the evening the word was attended with a great blessing. After preaching, in giving tickets, the Lord was eminently near, and very precious to many. It seemed, indeed, as the gate of heaven. One young woman broke out in prayer in a very extraordinary manner. I have not attended another such meeting since I entered the Circuit. An ungodly youth has lately been brought to the Lord. Several members of society have the salvation of souls very much at heart, and many other indications of a revival are given."

These encouraging prospects, however, were not realised. The next time he visited this place, nearly three weeks after, the following circumstances occurred :—

" When I began to pray, before the sermon, an uncommon degree of the spirit of supplication was afforded me: it appeared as though heaven was revealed among us. I preached with power, and again had remarkable assistance in prayer. The love-feast commenced with unusual life and heart, and, from a feeling sense of divine love, some of the friends spoke loud. One elderly man was so filled with the Spirit, that I thought he would have fallen on the floor. I know not that I ever felt more happy for an hour ;

all, however, did not feel so. One of our oldest leaders stood up, and said, the proceedings of the meeting were very inconsistent, and rather resembled the worship of a heathen temple than the house of the Lord. Our friend who had spoken loud replied to him, but to no purpose. Perceiving that it would lead to altercation, I gave out a verse of a hymn, and prayed; and as there still appeared to be a disposition again to refer to the matter, and as the high tone of the meeting was gone, I dismissed it."

A week afterwards he says, of the same place—"I met the leaders, and talked over the affair which happened at the love-feast. Some are ready to forget and forgive what is past, but others are stiff. The Lord kept my mind very calm, and, by using the gentler means, the parties were at length tolerably reconciled; but our old friend, who was the cause of the stir, is still disposed to think he was right. He has piety, and is judicious in a tolerable degree; but I am afraid he knows it, and is deficient in zeal and love for souls. The other side has warmth of zeal, I fear, above knowledge. Thus imperfections are in both, and the mischief is, each one looks at his own excellencies and at his brother's defects. Under these circumstances how much

wisdom ought an arbiter to possess. O Lord, in doing thy will in the simplicity of my soul, this thing came upon me, and now my eyes are on thee for deliverance."

From this time there is no further mention of improvement or blessing at this place. How careful should every one be that he touches not the ark of God with profane hands ! Is not the buoyancy of an exuberant life better than the sombre uniformity of death ? And is it not too much to expect that, while uneducated persons are under the influence of strong religious fear or love, there should be no expression of their emotion which would offend the fastidious, especially when we know that if these feelings are excited by the things of earth, the most absurd conduct is generally the result ?

In returning to the journal, we find, after expressing great anxiety lest he should lose sight of the main end of his ministry in more earnest endeavours to improve his style of preaching, he records—

" Oct. 6th.—At Trewartha, after the public service, we held a love-feast, and indeed it was a feast of marrow and fatness to almost every soul present. Although the company was not large, yet a greater number declared the Lord's dealings with their souls than I

have heard for a long time past. They spoke very rationally, and with much feeling. Truly the Lord the Spirit warmed their hearts with love, and guided their understandings with wisdom. The truth of these words of Jesus to His disciples was wonderfully accomplished, 'He shall receive of mine and shall shew it unto you.' They spoke in general of the exalted views which they had of the precious Redeemer, and of their intense love towards Him. Christ was their theme, and in Him they exulted with joy unspeakable and full of glory. O, what happy, and refreshing, and instructive seasons are our lovefeasts, when Jesus is eminently present, and his people unite to testify of His grace. My soul was filled with love, with heaven, with God. On my way home, I felt as though a torrent of redeeming love was carrying me involuntarily forward into the ocean of bliss, the fulness of the Godhead before me."

"Nov. 18th. — Preached at Stuker this evening, with extraordinary assistance, on the privileges of the children of God. Afterwards, we held a lovefeast, when the power of God was felt among us. Several cried aloud for mercy, and some found peace. I feel more fully persuaded that the Head of

the Church is about to prosper the work of salvation in this circuit."

The next time he was there, he remarks—
"Since I held the love-feast here this day month, the Lord has been working marvelously on several young persons. Many have been awakened ; and, in consequence of some feeling so much distressed, that they were unwilling to leave the chapel till they found peace, the prayer-meetings have often been continued till midnight. Hitherto, the work is confined to young persons and children, of both sexes. I feel thankful that the Lord doth thus condescend to visit us. O may the good work not be impeded ! But, I fear disunion among the leaders. There is a person here, of the name of T. C., who has much zeal and has been very useful, who wishes to meet the young converts in class, and has taken some steps towards it, without properly consulting the leading friends. This has given offence to some ; so already the enemy is sowing tares. O Lord, take the matter into thine own hand, and bring it to a happy issue !"

His prayer was answered ; for, a month afterwards, when at the same place, he found about twenty of these young people meeting in class, and the society generally prepared

to respond to an earnest exhortation he gave them, to support the gospel more liberally. He also continued to have encouraging tokens of the presence of the Saviour in many other places in the circuit.

Jan. 29th, he writes—"Last evening at Trewartha, while engaged in meeting the society, a woman, through extreme distress of soul, wept aloud, and many others were much affected. I conversed with a young woman afterwards, whose heart seemed to be as the melting wax before the fire. For several days past, since I had a conversation with her, she has felt the burden of her sins, and now has given me her word that she will go to the class-meeting on Sunday next. This morning, I called on the woman who last night cried aloud. She met me at the door, with joy beaming in her countenance. A few hours before, the Lord had been pleased to set her soul at liberty, by speaking these words to her heart, 'Go in peace and sin no more.' For eight days and nights past, her distress had been unutterable. The terror she felt was such as to affect her body, and cause the bed to tremble under her. And even in the night, she was often obliged to rise and pray. But, as her distress had been great, so did her joy now abound the more.

While she talked with me, she could not help exclaiming often, 'O what joy do I feel.' And then she would burst forth in praise to her Saviour."

"March 4th.—Of late, the Lord has frequently blessed me, both in private and in public. While I have been alone on my knees, or lifting up my heart on the open road, pleading with God on behalf of his Church in the earth, and especially in this circuit, my mind has been greatly blessed and quickened. And I still have a hope of seeing much good done. In several places the work is evidently prospering."

About this time we find a record, which shews the fidelity we have already referred to, in "warning every man," was purely the effect of divine grace. Naturally, he had a strong aversion thereto, and still found it to be "the cause of the greatest embarrassment." "That yearning pity for mankind" which the love of God created, however, generally enabled him to discharge this useful though unpleasant duty.

The time now approached when his probation must close, and as the season drew near, we find becoming seriousness and care in self-examination, and in preparation for those examinations, in the personal experi-

ence and knowledge of the Gospel, which always precede admission into the Wesleyan Ministry. There was, however, an entire absence of anxiety as to the result. He had fears lest he should be found unprepared for admission; but he had a full confidence in the Lord, that he would control the whole for his own glory and the good of his servant; and in this his soul rested. When the time came he passed his examination to the "perfect satisfaction" of the meeting, which unanimously agreed to recommend to the Conference, "that he be received into full connexion." This recommendation was adopted; but as, in consequence of the distance, he did not attend the Conference, which that year was held in Leeds, his formal recognition was delayed till the following year.

Nothing remarkable occurred, during the remainder of the year he spent in the St. Austle Circuit. The Lord still blessed his labours in the conversion of sinners, and in the edification of believers. When he was at length called to separate from his friends, he appears to have done so with an earnest longing for that world where all the hallowed associations of time shall be renewed, But though he found it painful to separate, yet he

was persuaded the separation would be better for himself and the circuit. In review, he says, "During the past year I have had some little fruit of my labours, that will I trust be the crown of my rejoicing in the last day. In the different parts of the circuit, the friends vary much in their taste as to preaching; hence it is not likely that any one man will be extensively useful amongst them. On the whole, I spent a pleasant year with them, in harmony and brotherly love. In the society at St. Austle, there is in many much steady piety, and depth of knowledge, but several are wanting in simplicity and charity. Hence, it is with great difficulty that much good can be effected in the congregation. Happy is the man, who is converted and become as a little child, willing to be taught and led by any pious minister who may 'speak as the oracles of God.'"

Camelford was Mr. Carvosso's next, and last station in England, before his appointment as a missionary. Here he was favoured with the affectionate counsel and assistance of the Rev. Jos. Burgess, whom he had known and esteemed for a long time. He entered on his duties in this Circuit, with a profound sense of his inadequacy to his im-

portant and responsible work, with a renewed dedication of himself to the Lord, and most fervent prayer for success in his endeavours to win souls to Christ. Much after the manner of former years, he maintained communion with the Lord and laboured in his vineyard, being favoured still with proofs that he was a "Minister of the New Testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." His mind now became deeply engaged in a subject, which had at various times occupied his thoughts for some years. The first mention of it in the journal occurs just before the last Conference.

July 4th, he writes—"I have also been thinking and praying on the subject of going as a missionary. I ask advice of the Head of the Church, and conclude that if I am destined for this important work I need more light, and that more light will be given. I offer myself as a passive instrument to the Lord, that he may use me where and how it pleaseth him."

The next reference to this important matter is "Dec. 28th.—This morning I had an uncommon season in prayer. I felt intense desires after the Lord, and he permitted me to take a fresh hold on his goodness. My


soul was melted while I thought of some of the words of our blessed Redeemer. 'If a man love me, he will keep my words; and my Father will love him, and we will come unto him and make our abode with him.' And again, 'If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you.' Blessed be my Saviour for his precious words. In the midst of many tears, I was drawn to surrender and abandon myself to God, more fully than ever. The subject of becoming a missionary was deeply impressed upon my inmost soul, and I have given myself to the Head of the Church for His work, whenever He may see fit to employ me. I am aware of my unfitness from human considerations, yet it is the work of Him who calleth the things which be not as though they were. An involuntary and irresistible sense of duty, draws me towards the awful, yet glorious undertaking. I am pressed in spirit to make known my feelings to the Missionary Committee; and I can hardly tell how I shall continue to believe myself a Christian, unless I take some steps towards it. I now feel resolved to do what is right, though it may cost me my mortal life. From this time forward, I shall simply and fully rest the

matter in the hands of my God and Saviour. He has engaged to shine on my path, and direct me in all things. Yes, 'He shall guide me with his counsel and afterwards receive me to glory.' "

No steps appear to have been immediately taken, though it is plain, from the tone of the journal, that the subject most deeply engaged his thoughts. . At length we have the following full statement of the case:—

"Feb. 16th, 1819.—For about six years past, my mind has been at different times agitated with the important work of a missionary. I have all along had my fears that I was destined to it. A sense of duty has ever been combating inclination. Every excuse has been urged, but quite unavailingly. Conscience has often upbraided me, while I have attempted to bring them forward. When I have urged my want of ability, it seemed to me counter to all my preconceived notions of faith. This passage has presented itself with great power—'If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove; and nothing shall be impossible to you.' When I have endeavoured to turn my head away from this matter, I could not help fearing I was quenching the

Spirit. When I have looked at it in connection with that day, when, as a steward, I must give up my account, persisting in objections to the work seemed to exclude me from the gracious commendation, 'Well done, good and faithful servant.' Of late, the voice of duty has been more imperious, and I have been constrained, while addressing God in secret, to offer myself to him for the ministry in a foreign land. This day week, while riding towards Camelford, the subject came on my mind in a very particular manner. My disinclination for engaging in it, did not appear to be so strong as on former occasions. Three evenings after, when returning from my appointment with my mind truly happy in God, in the multitude of my thoughts, the missionary subject again came before me ; when, strange to tell, inclination seemed to be led a willing captive, and desire for the work began to arise in my mind. When I arrived at home, a letter was put into my hand, which on opening I found to my great surprise to be from one of the General Secretaries of the Missionary Society. The contents of it purported, that they had heard that the subject of becoming a missionary had for some time been on my mind ; that they were pleased to hear this



was the case, and they wished to know whether I would volunteer for the work. What could I say? What could I think on reading this? I was constrained to conclude, 'It is of the Lord, let him do what seemeth him good!' The next morning, I wrote to my father on the subject. I have not yet received his answer, so here the matter now rests. What the issue will be I know not. Just now, while pleading for more light on the subject, these words were given me, 'Then shall ye know, if ye follow on to know the Lord.' O Lord! condescend to the weakness of thy servant; let me prove thy good and acceptable and perfect will; for I am resolved that thou shalt be magnified in my body, whether by life or by death."

Nearly a month passed before his way was made plain. At first, his father and family "strongly opposed" his becoming a missionary. He was now in greater perplexity than ever. He could not persuade himself that it was his duty to leave in opposition to his father's wishes, and yet the strong conviction remained, that he was called of God to undertake the work. He prayed most earnestly for direction. He wrote again to his father, and put the whole case before

him. To his father's mind, this was a severe trial, and had occasioned many and earnest prayers; but by the time of this second letter, he was able to consent that this beloved son might be separated for the work to which the Lord had called him. In about six weeks after the receipt of the first letter on this anxious subject, the father says, "I seemed suddenly surrounded by the Divine presence, and a voice said to me, 'I gave my son to die for thee; and canst thou not give thy son to go an errand for me? I will bring him to thee again.' I cried out, Take him Lord, take him. The Lord conquered me by his dying love, and never did I offer anything to God more willingly. Indeed, it appeared to me at that time, that if I had a thousand sons, I would cheerfully have given them all up to God for such a work." When he received intelligence of this full acquiescence of his father, every doubt as to the course he should take was removed, and he was able to move onward with an easy mind. As soon, however, as actual opposition had been withdrawn, he addressed a letter to the Missionary Committee, informing them, "That after maturely weighing all things, he was prepared, from a sense of duty, to carry the gospel message to a foreign land." And

says, with reference to this determination, "Had I any longer resisted the call, I feared the Divine judgments would have overtaken me. In spite of natural inclination, and the most obstinate reasonings on the subject, I am compelled to believe that God calls me to go as an ambassador to the heathen; or if not to the heathen, to some distant and dark land, where there is a want of gospel teachers. Whatever may be my toils, sufferings, and dangers in this undertaking, while I retain the favour and grace of God, I am persuaded that I shall never repent of engaging in this work. No, I cannot! for, if with my present views, I would hold fast faith, hope and love, I have no power to resist it."

On the 23rd of April, he started on his journey to London for an interview with the Missionary Committee, which proving satisfactory, he was informed that he would probably be sent to New South Wales, where, we shall see, he ultimately arrived.

Having fully satisfied his mind with reference to the mission work, he found it necessary to take some steps towards marriage. And through the whole of these arrangements there was so much simple trust in the Lord, and obedience to his guiding hand, together with such high views of the nature of the

new relation into which he was about to enter, that we shall be forgiven for making rather lengthened extracts from the journal at this time.

“Nov. 25, 1817.—While on my knee engaged in prayer, the subject of marriage affected me in a way which it never did before. I seemed to feel an assurance as from God, that I was at liberty to enter into that honourable estate, and that a suitable partner would increase my enjoyment of God, both here and hereafter. My eye is single. The Lord knoweth my heart. I would *do* or leave *undone*, just as my best reason points out what is pleasing to the Head of the Church. However, I am determined to forego any movement in the matter, until I am further instructed from on high. O, thou who lovest thy servant, and hast said, ‘Let thy eye be single, and thy whole body shall be full of light,’ let me not merely be kept from error in this important step, but may I ever possess a sweet and humble assurance that *I am perfectly approved in the sight of God.*”

“Aug. 30th, 1818.—On the subject of marriage my mind of late has suffered a little. The season of life is come which is thought most proper for entering on that

state ; but, if I am ever permitted to take the step, I know not as yet on what object to fix. This unsettled state, is at times the cause of painful temptation. Last night, I felt very anxious lest it should be the means of my losing ground spiritually. I then fled to the Lord for refuge, and found deliverance and sweet peace, by an application of these words, ‘I will guide thee with mine eye.’ And now I rest the matter more fully than ever in the hands of the Lord. I feel such a gracious assurance that God will lead me in this matter, that my spirit triumphs in him. For many years I have believed in God concerning this thing, but now my confidence is greatly increased. The Lord knoweth that I trust in him, and I know that he will not suffer me to be confounded.”

“Sept. 29th.—Returning from Port Isaac, I felt a new assurance that it was the will of the Lord that I should marry, and that he will provide me a fit person ; but I am still led by faith. Either in all the circle of my acquaintance there is not found the proper person, or the time is not come when I should make the selection. O Lord, my eyes are upon thee.”

“March 12th, 1819.—Three days before I received the letter from the committee, while

alone, thinking and praying and weeping over the missionary subject, a person in the St. Austle circuit was presented to my mind as a suitable partner, were I to engage in the work. She was suggested to me in a manner most impressive, quite unaccountable, and altogether unprecedented. Ever since, my mind has been drawn towards her as the only fit person I know."

He proceeded to make enquiries of some pious and judicious friends, who had known her for many years ; and had the pleasure of learning, that, in their opinion, her excellence and fitness for the important duties of a missionary's wife were of the highest order. So that his way appeared, according to his trust in the Lord, to be made plain. The person in question was Miss Deborah Banks, of Charlestown, St. Austle. She had been blessed with a godly training, had always lived in the fear of the Lord, and for nearly seven years, had enjoyed an increasing measure of Divine love. From a manuscript memoir of her, written by Mr. Carvosso for the use of the family, it appears, that after some weeks of earnest seeking by prayer and fasting, she had, nearly four years before, entered into the perfect liberty of the gospel, and continued to feel that the blood of Jesus Christ

cleanseth from all sin. Soon after she was brought into this fuller enjoyment of Divine grace, she "was deeply impressed with the conviction, that God now required her to exert herself more than she had done for the spiritual welfare of others. She therefore, to the utmost of her time and ability, went about doing good, visiting the sick, and instructing and warning the careless to prepare to meet their God. For some time she held a sort of public meeting in the chapel at Charlestown, for the religious instruction of females. God was pleased to own her humble and pious endeavours to promote his glory. Old and young felt she had a message from God unto them. After a while, the subjects of the gracious impressions were formed into a class; and she was appointed to lead them. Among the number of her members, was her aged grandmother, who was brought to see the importance of divine things, and to become a Methodist, through her instrumentality; and great was her attachment to her youthful instructress in life and in death. Nor was this attachment a solitary instance: she was both loved and revered by her members generally. They confided in her as their spiritual guide, for which, even at that time, she was eminently qualified."

Mr. Carvosso's knowledge of Miss Banks, commenced in 1817, on his appointment to the St. Austle circuit. "She was then in her twenty-fifth year, distinguished for her mature piety as a leader in the Charlestown society, as collector for various benevolent institutions, and for zeal in seeking to do good to the bodies and souls of her poorer neighbours. Living in communion with God, well occupied in 'whatsoever things are of good report,' extensively respected, and having a happy home in the bosom of a large family, she seemed in want of nothing that earth could grant."

Shortly before she received Mr. Carvosso's letter containing proposals of marriage, she had been drawn to meditate on and admire the sentiments contained in Cowper's translation of Madame Guion's hymn :

" O thou by long experience tried,
Near whom no grief can long abide,
My Lord ! how full of sweet content
I pass my years in banishment.

" All scenes alike engaging prove,
To souls impressed with sacred love ;
Where'er they dwell, they dwell in Thee,
In heaven, on earth, or in the sea.

" To me remains nor place nor time,
My country is in every clime ;
I can be calm and free from care
On any shore, for God is there.

“ Could I be cast where Thou art not,
That were indeed a dreadful lot ;
But regions none remote I call,
Secure of finding God in all.”

“ Miss Banks was at this time looking at the world with eyes of faith, living in eternity, holding close communion with God, and her spiritual mind strongly relished these exalted views of religion. But while she heartily adopted these high principles of devotion, she had no idea how soon the sincerity of their existence in her would be tested.”

Up to the moment of writing to Miss Banks, Mr. Carvosso had neither written nor spoken to her or any one else on the subject of marriage ; so that, till she received his letter, asking her to accompany him as a herald of the Gospel to the ends of the earth, she had no knowledge whatever of his feelings towards her. Surprise was the first emotion ; but that was soon overcome by the importance of the questions on which she was called to decide. Here was a path open before her, the very reverse of the one she would naturally have chosen. How could she leave her home ? How could she discharge the trying and onerous duties of a missionary's wife ? These and similar questions came in rapid succession. She sought

the counsel of her dearest friends ; but they all opposed a course which would take her away, so that perhaps they might see her face no more. She entered her closet, and spread the letter before the Lord ; here she soon felt, as the covenant she had often made with the Lord came vividly before her, that, as she had now, like Rebecca, received a call to leave her kindred and her home, so far as the sacrifice was concerned, power to say nay was utterly taken from her. She desired, however, to be fully assured that this was a call of the Lord ; and on this point, also, her mind appears soon to have been fully satisfied.

In a letter, written soon after, she says,—
“ Never, I think, in any occurrence in my life, have I felt so little of my own will, and such assurance of being Divinely taught. And the effects of what I believe to be divine teaching are very satisfactory. It has brought strength of faith, peace of mind, inward light, and confirmation of the promises, together with many seasonable refreshments at the throne of grace. I have been thinking much this last day or two, on the sacrifice of a comfortable home, good friends, respectable and intelligent acquaintances, and religious connections ; but I think, too, in a great mea-

sure I am enabled to say, 'I do count them as dung and dross,' for the excellency of my Redeemer; who has taught me by his grace to say,

'Take my body, spirit, soul,
Only Thou possess the whole !'

May he give me still more grace to devote my all to him." In the memoir already referred to, Mr. C. says the sum of the six months correspondence prior to their marriage "seemed to be 'It is God who calls me. I must not, I dare not, I will not refuse. If earthly comfort, if life itself be the forfeit, Lord here am I.' "

The state of Mr. Carvosso's mind through this important negotiation cannot so well be expressed as in the following extracts from the journal :—

"April 1st.—I received an answer from my dear Miss B. She has written just as I could wish. Her heart is evidently in the cause of missions; and if this matter be of God, of which I cannot for a moment doubt, it will soon be turned towards me; but my earnest prayer is, that she may never be disposed to give me her hand, if He who seeth all things doth not know that it will be for our mutual good. Lord, this is the confidence that I have in Thee, that I ask according to Thy will, and that Thou hearest me."

"2nd.—Just after I had risen from family worship, the Lord gave me such an inward conviction that he had given me the heart of her whom I have sought, that I was persuaded there was no obstacle to our union arising from want of natural affection. At present, I cannot but look upon her as God's peculiar gift to me; and I trust I shall ever look upon her as the most suitable person for my wife of all the millions formed by the hands of the blessed God. These sentiments are not the result of a thorough knowledge of her character, but of a full persuasion that she is the good gift of my infinitely wise and gracious Father and God."

"May 26th.—On Monday I rode over to Charlestown and continued there till yesterday. My visit was attended with much satisfaction to my own mind; and I doubt not, to the mind of my dearest friend also. Our regard for each other is mutual, and much increasing. A calm conviction that the will of God is our union, is the moving principle on both sides. I scarcely thought it possible that my mind could be permanently fixed in this matter while so little of nature prevailed. In every step we have taken, both of us can say, our aim has been alone to please God and promote the good of his

church; so that, if in a future day we may discover that we have erred, we shall be able to say, 'Lord, in the integrity and simplicity of our hearts have we done this.' But I trust on neither side will there ever prevail any cause of repentance. I think I may venture to say this is impossible, while we both retain our piety towards God. If much happiness arise from the union, I doubt not we shall both acknowledge it with equal gratitude to the Father of mercies. It sometimes appears to me, as though neither of us had anything to do in the affair, but God performed all himself. Mr. and Mrs. Banks do not make the least objection to their daughter being thus banished from them. O, I bless the Lord for making my way so plain."

"Aug. 19th.—Have spent several days at the house of my dear friends, and in the company of my beloved Deborah. More and more am I persuaded that our intended union is of God. This evening the Lord hath visited us with his presence in a very remarkable manner. Our hearts have been melted before him, and we have wept under the abundant manifestations of his love, as we scarcely ever have wept before. Should the Lord see meet to bring us together, and

ere long commission the great deep to receive us; or should he prevent our union by taking one or both away by death, I know all will be well. None of these things move me, and my life is not dear unto myself, so I may further the cause of Jesus. O how sweet it is thus to live; life seems indeed to be most enjoyed when we covet least."

At the Conference of 1819, held in Bristol, Mr. Carvosso, with twenty-two others, was formally received into full connexion, of which he says,—“Mr. Edmonson gave us a very instructive, solemn, and impressive address. My mind was deeply affected, and I devoted myself afresh to God, and renewed my covenant with him. I declared before the numerous congregation that I had lively faith in Christ, that my soul thirsted for full salvation, that I was moved by the Holy Ghost to preach the gospel, and that I would in the most unreserved manner devote my life to the glory of God. Lord! give me strength to keep my most solemn engagement.”

Mr. C. left Bristol with a renewed desire for the salvation of souls, and a more entire devotion of himself to his great work. A little more than a month was spent among his relatives and numerous friends in the west of Cornwall. He appears to have

preached almost every evening to large congregations; in nearly all cases had special Divine assistance; and was commended to the providence and grace of God, in the important work in which he was soon to be employed, by the fervent prayers of the multitudes who had heard the word from his lips.

These valedictory services being finished, he returned to Charlestown; and on Tuesday, Oct. 5th, in the Parish Church of St. Austle, he was united in the bands of holy matrimony, to the friend whom God had given him. Thus the union was perfected, which, according to their "earnest expectation and hope," was so fruitful a source of mutual comfort and joy.

Three days after their marriage they were called to separate from their dear friends. Bitter indeed was the parting. Nor may their sorrow and anxiety be considered surprising, when we remember, in addition to the usual causes of trouble on such occasions, they were giving up their loved ones, to what was as yet an unproved scene of trial. For, till this time, no Wesleyan Missionary's wife had gone unto the South Seas. But that blessed gospel, whose ministry had called them forth from their father's house and from the land

of their birth, gave them comfort and support in this trying hour. They remembered the promise, "Lo, I am with you alway, unto the end of the world." They thought upon the words of the Lord, "Verily I say unto you, there is no man who hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions ; and in the world to come eternal life." And then they looked to that life to which this is only the journey ; and as they remembered the grace, and faithfulness, and power of their Father and God, they could say, although too sorrowful to sing,

" Our souls are in his mighty hand,
And he shall keep them still ;
And you and I shall surely stand,
With him on Sion's hill."

They were received in London with great kindness by the Rev. Joseph Taylor, the "Resident Secretary" of the Missionary Society ; and during their stay, while preparing their outfit and waiting for the vessel to sail, had both from him and Mrs. Taylor many

encouraging proofs of a deep interest in their welfare. During this time of anxiety, while among strangers, and necessarily much engaged in dissipating business and care, their minds appear to have been kept in peace. Mrs. Carvosso had, at this season, the privilege of forming the acquaintance of the venerable Mrs. Mortimer, and occasionally was called to lead her class. "And in the holy atmosphere of this class of richly matured christians, did she find a balm for every wound and a cordial for every fear."

After several delays in the sailing of the vessel, the time of their departure actually came. Friday, Dec. 10th, they went to Gravesend, and on the following day embarked on board the *Saracen*, a South Sea whaler, bound for New South Wales.



CHAPTER III.

EARLY on the Sunday, Dec. 12th, the anchor was weighed, and the *Saracen* gently glided into the Downs. Here she was met by heavy and adverse winds, which on some occasions exposed them to great danger. One night, six of the vessels which left the Thames at the same time as themselves were wrecked. During a night and day of dense fog, they had to bear a storm in a narrow channel; when the weather cleared, found themselves just off Dungeness, with a vessel on shore close to them, and most of her crew drowned. The wind being still adverse, they ran back to the Downs, and the next day Mr. Carvosso preached to the crew and passengers from Psalm cvii. 30,—“So he bringeth them to their desired haven.” At length, on Christmas day, they were able to proceed without further impediment towards the far distant land.

The feelings with which this voyage was undertaken may be seen from the following entry in the journal:—

“Jan. 1st, 1820.—I believe I was not born to accomplish great things, and yet am I unaccountably set about a great work. My only support is, *God hath sent me*. I have not in forwardness chosen the work, but it has been against my will assigned to me by the head of the Church. Then, O Wisdom and Power divine, assist me to perform my duty! From the first moment that I said, ‘here am I, send me,’ no feelings, no circumstances could induce me to say I repent of my undertaking. No! I undertook it not till I felt my peace, yea, my soul was in danger by persisting any longer to refuse to carry the gospel message to a foreign land.”

The same fervent love to souls which prompted him to carry the gospel to a distant land, caused him to embrace every opportunity of usefulness as it occurred. Just before the above was written, he says,—“I have felt sore exercises of mind about my duty towards the passengers. Since I first thought of becoming a missionary, I have been tried on this head, from a conviction that it would be very difficult to fulfil my duty on board ship. This led me

to pray much for the help of the Lord under my present circumstances ; and I believed he did not turn a deaf ear to my prayer." By persevering efforts he succeeded in reading prayers and preaching twice on the Sunday, and holding a religious service with the passengers, crew, or boys, every other evening in the week. In the record of these labours, there is manifested a yearning anxiety to save their souls. Many times after he has been enabled to speak with great fidelity in a sermon, or private conversation, he and his beloved and pious wife have gone to their cabin, knelt down together, and with many tears and prayers, have begged, that at least some of the seed might bring forth fruit.

That concern for the Divine honour and compassion for sinners, which we have already seen prompting him to reprove sin on all occasions, were often called into exercise during the voyage. One example of this is recorded, and several times referred to, as leading to results most favourable to his own comfort. While the vessel lay for a little more than a week at the Cape de Verd Islands, the passengers, as usual, went on shore during their stay. Here some of them appear to have thrown off all restraint, and indulged in such glaring sin, that Mr. C.

says, "I was obliged to reprove one severely, which I believe met with general disapprobation." When he found his reproofs were not heeded, he and Mrs. Carvosso left them and returned to the ship. The evening before they did so, however, he says, "we went out to walk by the sea shore; behind a rock we knelt down and united in prayer. The Lord blessed us much, and our hearts were melted before him." On the return of the other passengers to the ship, some irregularity with reference to a boat took place, which led to a violent quarrel between the captain and the passengers; the result of which was, the imprisonment of the Captain next day on shore, and continual uneasiness during the remainder of the voyage. From all this, however, they were mercifully delivered, as the consequence of his fidelity in the case above mentioned.

The personal experience of the voyage is thus summarily expressed. "Our hours and days are sweetly passing away. The Lord hath dealt bountifully with us in every respect since we left the house of our kindred and the bosom of our friends. We have passed through deep mire and thick fogs; even the waves have gone over our heads; nevertheless our God held our right hand,

saying, 'Fear not, I am with thee,' and glory be to His adorable name, He hath delivered us. We are now so elevated as to be able to take a retrospect, and the atmosphere is so cleared up that we have a pleasing prospect before us. Satan has tried us in every way. He seemed determined on our destruction, many and fiery were his darts; but O how thankful do I now feel, that the Lord did not give us over as a prey to the teeth of our enemy."

On Tuesday, April 25th, they came to anchor in the Derwent Harbour, after a voyage of exactly four months from the Downs. "Lofty hills and low vales all covered with evergreen-trees, gave to the country a pleasing appearance, while a noble back ground was formed to the picture by a high mountain capped with snow." The moral and spiritual characteristics of the country were much less pleasing. One who had long resided there, assured Mr. Carvosso, he did not know an individual who enjoyed the power of religion. He once supposed he had found one, and walked sixteen miles into the interior to have the benefit of religious conversation and prayer; when he heard the person he sought, swearing among his men. So that this man, who had been a member of

the Methodist Society in Ceylon, was still compelled to regard himself as the only one who "sighed and cried for all the abominations done in the land." And these abominations were of most awful turpitude. The impression made on the mind of Mr. C. by the observations and enquiries of a little more than a week, was, that they were "among the greatest sinners in the whole world." Among them, too, there was an awful famine of the word of life. Hence, as soon as they went on shore, he waited on the Lieut.-Governor to solicit permission to preach. This was readily granted, and the constable desired to attend to secure order. He sent the bellman round the town to announce for preaching in the Courthouse-yard. About one hundred persons assembled, and he commenced with singing, which was the first time that singing was ever employed in public worship in Van Dieman's Land. His text was, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." The congregation was attentive, but their hearts seemed to be unmoved by the word. The next night he preached again to about the same number; and on Saturday morning to the "gaol gang, nearly all of them in irons." In the afternoon he held his third

service, standing at the door of the Court-house. A great many persons were present. Of this service he says, "The word was attended with Divine power, and some, I am persuaded, felt the force of the truth." Hitherto, Mr. and Mrs. Carvosso were the only singers; on this occasion some few of the congregation joined them. After preaching on Monday evening, as they walked away from the Court-house, two men came to them and accosted them in a very serious and respectful way. One of them said, he had a large family and greatly desired some one to instruct them; that on Sunday evening after preaching, he had been talking with some others, and they were desirous of drawing up a petition which would be signed by a number of persons, and presented to the Governor, to beg him to interfere, if possible, to get them to remain in the colony. Mr. Carvosso told them it would be useless to proceed as they intended; that his plans were fixed before he came from England; that he would do what he could to procure them a preacher from the Methodist Connexion; and that, perhaps, on a future day, he would return to them.

These were the first religious services a Wesleyan Missionary ever held in Van

Dieman's Land. A few months afterwards, Mr. and Mrs. Mansfield called at Hobart Town in their way to New South Wales, when he, like Mr. Carvosso, preached daily during his stay. A short time after this, some pious Methodist soldiers were removed there from New South Wales, who began to hold a prayer meeting, and a class meeting; which was the commencement of a Methodist Society in this colony.

From the time Mr. Carvosso called here, he appears never to have forgotten the people. They were often mentioned in his prayers; several pastoral letters, full of prudent counsels, and fragrant with Christian charity, were written by him; and earnest appeals on their behalf were addressed to the Committee; till, by the appointment of a missionary to reside among them, they were no longer "as sheep without a shepherd."

On Thursday, May 4th, they sailed from Hobart Town, and on the 20th landed in Sydney, where they were welcomed by the Rev. Walter and Mrs. Lawry. On Sunday, the 21st, Mr. C. preached in the morning from, "Whom when Paul saw he thanked God and took courage;" and in the evening from, "Now then, we are ambassadors for Christ, as though God did beseech you by

us ; we pray you in Christ's stead, be ye reconciled to God."

In Sydney they were detained till July 14th, during which time Mr. Carvosso was employed in preaching, and visiting the gaol and hospital ; in canvassing the town for the Bible Society ; and in soliciting subscriptions for the branch Missionary Society, which was then formed. In these labours he had the co-operation of man, and the blessing of God ; many Bibles were circulated, large subscriptions were raised for missions, and four persons were induced to live a godly life, and connect themselves with the church.

Windsor was the first station occupied by Mr. Carvosso. At this time it was the circuit of greatest geographical extent in the colony. So many places were embraced by it, that there was seldom an evening on which he was not conducting public worship ; while every other Sunday he had to ride or walk about thirty miles and preach three times.

"In conveying our baggage to this place," Mr. C. says, "it sustained great injury by an accident. Parramatta bridge being washed away by a great flood, the cart on which most of the boxes and trunks were placed, in passing through the stream, was overturned

in the water, and a considerable quantity of books, clothing, and other articles were thoroughly wetted; and many articles of glass and earthenware were broken to pieces. My books have sustained the greatest damage. About one third of my library may be said to be spoiled. The piece of parchment attesting my ordination is nearly destroyed. This matter has been no small trial to us. My dear wife, however, bears up admirably, believing all is well, and that all things shall work for our good. For my books, I feel the greatest regret, as I am now in a remote part of the world, and have little hope of getting them replaced."

The house to which they carried the injured books and broken earthenware, he thus describes in a letter to the Committee:—"The whole premises presented a most forlorn and dilapidated appearance. Under the sitting room was a cellar, which had neither drain nor door, and which perpetually contained a quantity of stagnant water and mud. The wood in the floor over the noisome pool was so shrunk, from not being properly seasoned when laid, that between many of the boards you might almost thrust your finger. The furniture consisted of a small broken table, a huge sofa without a back, and six chairs—

but two of these it was agreed it was necessary to leave at Sydney, as they had only six chairs for four rooms." Ultimately the pool was drained, the holes in the floor stopped, the table and sofa mended, and other furniture added, so as to make the whole a tolerably comfortable abode.

During the third week of their residence at Windsor, Mr. and Mrs. Carvosso canvassed the town for children, who were willing to attend a Sunday School; and the next Sunday their school was opened with about forty scholars. This institution was conducted by Mrs. Carvosso, with very encouraging results. She was accustomed to deliver an address to the children every alternate Sunday; whilst into every other part of its operations she threw the energies of a soul filled with Divine love.

The spiritual state of the people among whom Mr. Carvosso was now appointed to labour, was low indeed. Of one place he says,—“There are a great many inhabitants, but few of them have any thought about Divine things. I called on one rich man, who talked of his five hundred horned cattle, and at length feebly promised he would endeavour to come to the public means of grace.” Of another place he records,—“Many hundreds on the

banks of the river are as destitute, and much more wicked than heathens."

His work therefore, was, not to *satisfy*, but to *create* a desire for the word of life. We hence find many such statements as the following:—"Went this afternoon to Yellow Monday's Lagoon, and spent several hours in exhorting them to seek an acquaintance with God. Some were scornful, but in general the people appeared inclined to hear. But awful indeed is the state of all the people in that neighbourhood. Their sins are innumerable; God is not in all their thoughts." He was not left without the fruit of such labours. The day after the above, he says,—“On my way to Pitt Town, I spoke to a sickly old man standing near his hut. After a little conversation, I alighted and went into his wretched habitation, and prayed with him. He wept much, and when I left, rubbing his eyes with his fingers, while the tears were plentifully running down, he said, ‘God bless you, God bless you.’ Going on my way comforted, I saw a man, who had been a notorious sinner, sitting in the sun, reading his Bible. He told me he had lately been greatly distressed about his soul.”

Every day in the week was spent after the

above manner ; and almost any number of similar descriptions of labour might be copied from the journal. In performing these labours, he was often exposed to danger by the miserable state of the roads, and in consequence of great floods, which were of frequent occurrence. " November 24th.—In going to Pitt Town this evening, I was in some danger while crossing the creek. The water was risen above the bridge ; I rode into the middle, and found I was just able to keep my knees out of the water. The horse became timid and plunged over the bridge ; but I held fast to his mane, and we soon got out on the right side. I felt no fear, but was thankful for my deliverance. I hesitated a moment, whether I should go on or turn back, but I pulled off my stockings and leggings, wrung the water out of them, put them on again, and proceeded to my appointment." He was not, however, satisfied with the mere discharge of ministerial duty. He longed to see sinners converted to God. Hence, on Sunday, November 19th, we find the following entry in the journal :—" When standing in the pulpit at Castlereah, and grieving for the want of fruit in that place, I cast my eye on the 6th verse of the 87th Psalm, ' The Lord shall count, when he writeth up the people,

that this man was born there.' I was encouraged and comforted, believing that some little good would be done there. On leaving the chapel, a man whom I had seen weeping under the sermon, came to me and said he had felt much under the preaching, but never so much as that morning; 'I cannot,' said he, 'refrain weeping at the sight of my sins.' A fortnight after, at a place called Richmond, three persons were subdued under one sermon.

One important part of his duties was visiting the hospital; of which he says,—“You may often see men dropping into eternity from this place. If no other good comes from my visit, I often get profitable admonitions. In my general and personal exhortations, they hear with attention, and sometimes with eagerness. Here, misery, arising on earth from vice, reaches its climax. By various degrees, worldly comforts are stripped from the convict, until, deprived of health, he is carried to the hospital in a foreign land, where he lies, tortured with disease, without God and without hope.”

The fallacy of the hope which many entertain, that, when sickness comes and death is near, they must of necessity repent, is very strongly shewn by Mr. Carvosso's experience

in this department of duty. More than twelve months after the above extract was written, the following occurs:—"In attending the hospital to-day, an old man who has been long dangerously afflicted, and to whom I have often talked much, told me, (what I have *never heard before*, in the course of more than twelve months regular visitation), that he was glad to see me, and have another opportunity of hearing me speak to him about his soul. The pleasure this circumstance afforded me was very great, and can only be estimated by those who have long laboured among the wicked without any apparent good effect."

Visiting, and preaching to the prisoners in the jail, at Emu, was another of his regular duties. Of this, he says, "June 3rd, 1821.—When I was here a few weeks ago, I left two of our abridged Hymn Books, for the benefit of the prisoners who might be inclined to use them. I was informed to-day by the superintendent, that several of them have since met together in the evening, to improve themselves in singing; I was further gratified to learn, that most of those who meet together are steady characters, and for their good conduct are made overseers. I preached to a goodly company with much pleasure, and

suffered them to sing hymns of their own choosing, namely :—

‘Wherewith O God, shall I draw near,’ &c.

‘Lo! He comes with clouds descending,’ &c.

and such orderly, spirited singing I have scarcely heard since I left England. While they were thus lifting up their voices to God, my soul was so filled with delight, admiration, and gratitude, as I have seldom experienced. I find it very difficult to reach this place, but I am amply rewarded for my toil in what I already see. But shall we not see greater things than these?”

About six weeks after the above date, he was told that they had “put away a great deal of their profaneness, and had agreed to meet together twice a week for singing and prayer.” And when, a few days after, he visited them, he says, “One of the overseers informed me, that their little party had experienced ridicule from the scoffers at religion. ‘But,’ said he, ‘we have taken in some of the worst of them, what they call *out and outers*.’ With some degree of astonishment, I asked him the reason of this. With all simplicity, he replied, ‘we thought if we could gain two or three of the most wicked, we should make an easy conquest of the rest.’ I could not but smile at this method of reforming a mos

ungodly multitude, nor could I deny the wisdom of the plan, or that it had the sanction of Christ himself."

The same fidelity in reproving sin, which we have seen from the first, was often called into exercise by the ungodly multitudes among whom he was placed. Nor in this matter did he know respect of persons. One Sunday, he came upon a gang of convicts, who were employed with the sanction of a gentleman of distinction in the colony, at their ordinary labour. After giving reproof and counsel to them, he made complaint to the Governor, whom he knew to be very anxious to promote the proper observance of the Sabbath. His Excellency very soon administered a suitable reprimand. But, at the instance of the gentleman in question, Mr. Carvosso was summoned before a bench of magistrates, to answer the charge of "propagating unfounded, and malicious reports, touching his character." The evidence in support of the charge was, that Mr. Carvosso had mentioned to a man who had spoken of the Sabbath breakers, that he understood they had the authority of Sir J. —.

The whole case was so frivolous, that it was speedily dismissed ; and it would seem, the accuser did not regard him less highly for his

fidelity. Mr. Carvosso observes,—“Sir J.—— treated me politely : indeed, his whole behaviour has rather raised him than not in my esteem.” And when, about six months after, he wrote to inform him they were going to hold a missionary meeting in the neighbourhood, and enclosed the last report of the society, the worthy baronet sent him a letter, of which the following is an extract :—“I shall not fail to give directions that every facility may be afforded to promote the praiseworthy objects of the intended public meeting you advise me of ; and I have to request you will do me the favour to enter my name for a donation to the society of £5. I have perused with much pleasure the report of the Wesleyan Missionary Society for 1820, which you did me the favour to send, and I rejoice to see such a moral and pious record of the success of the Society’s benevolent undertakings in almost every part of the world.”

During the two years Mr. Carvosso was at Windsor, the congregations were greatly increased, evidence of religious improvement was seen in many, and twenty-eight persons had been brought into church fellowship.

When leaving, he says,—“Since I came here, I have rode upwards of six thousand

miles, have preached near eight hundred sermons, and have, besides, held hundreds of class-meetings and prayer-meetings ; I have personally exhorted many hundreds of persons to flee from the wrath to come ; have distributed a very large number of tracts ; have constantly visited the hospital, where I have read to, prayed, and conversed with hundreds of the diseased and wretched ; and in secret have offered before God thousands of groans, and tears, and prayers, on behalf of those to whom I have been endeavouring to administer the word of life. And, what is the fruit of my efforts ? Alas ! I see nothing to equal my desires or expectations. Good, much good has been done to a few individuals. It would be sinful in the sight of God not to acknowledge it with gratitude ; but, my heart is heavy, my spirit is weighed down with sorrow, because so little has been effected for the glory of God, and the salvation of souls redeemed by the blood of the covenant. Of late, I have been led to exclaim in Rachel's language, and I fear in Rachel's spirit, ' Give me children or else I die.' Were I conscious of being filled with the pure love of God, ever since I came to reside among this people, I could undoubtedly feel a resignation under present circumstances, to which I am now a

stranger. But, whatever may be my temporal or spiritual state personally, whilst Zion is not in prosperity, I am persuaded I should ever feel as Nehemiah in the Babylonish court, when informed of the desolations of Jerusalem, and the wretched state of his countrymen in the land of his fathers."

This was the prevalent feeling of his soul. And we hence find, that while thankful for ability to preach with confidence and plainness, and that his message is received with all the outward marks of attention and respect, he returns home full of sorrow, because he knows of none who have been actually brought to experience converting grace. For his own comfort, he might have remembered, that his was, to a great extent, the work of breaking up fallow ground ; and that he laboured, and other men entered into his labours.

These circumstances, however, called forth that Christian charity, of which he was an eminent example. And as his anxiety to be useful sprang from the spirituality of his mind, it excited him, as the most effectual means of becoming so, to secure a richer personal experience of the sanctifying grace of the Holy Spirit. To scarcely a page of the journal can we turn, but we find recorded some regret at his want of holiness, some

purpose not to rest without it, or some prayer for its immediate possession. Here are two extracts from one page. "My heart is pained at a sight of my coldness and great deficiency in inward holiness. I also am in great sorrow because sinners are not more frequently brought to God. O! when shall come that outpouring of the Spirit, which shall produce in our congregations the overwhelming power of saving grace." "I hunger and thirst after righteousness. My soul followeth hard after God. In reading the holy Bramwell's life, my soul is humbled and quickened. By the help of grace, I am resolved to pray more. In future, I trust to act on the following plan. At ten in the morning, to pray for a renewed evidence of entire sanctification and a growth in holiness; at noon, to pray for every member of our household; and at or about six in the evening, for a true understanding of the word, and a blessing on the people to whom I may be about to administer it."

A week after the above was written, he left home with Mrs. Carvosso to spend a few days in Sydney, when he says,—“At leaving my home to mingle in company, I felt much fear lest I should be dissipated as usual, and lose my enjoyment of God. This

led me to cry to God, for guidance and support."

His prayer was heard, communion with God was maintained, and became more intimate; and just a week from the date of the last extract, he says,—“The Lord enables *me again to believe, that the blood of Jesus Christ cleanseth me from all sin.* I hold the blessing with a trembling hand; but, glory be to God, I am entirely his. Oh, may I never more forfeit the blessing!” For some days great joy was possessed, but ten days after, he writes,—“This day my mind has been sore distressed on account of the state of the Missions throughout the colony. We have drawn immense bills on the committee, and very few souls are yet converted to God. As to the present prospects, I know of very little encouraging, except the confidence which is sometimes given me while I am wrestling with God in prayer. The grief and sorrow of heart I now feel, I cannot describe: I am oppressed; O Lord undertake for me. May I hold fast faith with a good conscience!”

These passionate expressions of anxiety to save souls, were accompanied by special efforts to bring them to God. Hence, a day or two after the above, we find him at Pitt Town, going from house to house to collect

a congregation, to whom he afterwards preached the word; and again, in a few days more, contrary to the advice of the principal friends, who feared he would meet with interruption, he stood in the open street of Windsor, and preached in peace to a large number, from Revelation xx. 12, "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books according to their works."

As another means of increasing Christian knowledge in the colony, during the time of Mr. Carvosso's residence at Windsor, he, in conjunction with the Rev. W. Lawry and R. Mansfield, commenced the first religious periodical ever published in Australia, under the title of the "Australian Magazine." This was continued for about eighteen months, with a good remunerative circulation. But, from the frequent changes of residence which in those days took place among the Australian missionaries, it was found inconvenient to maintain it; and, at the advice of the committee, it was discontinued. After this, Mr. Carvosso frequently wrote moral essays for the colonial news-

papers, in which he gave them as much gospel as they would bear; and had the gratification to learn, that this effort to do good was successful; while he found the preparation of the essays a means of improvement to himself.

From Windsor, Mr. Carvosso removed to Sydney, in August, 1822, of which place, soon after he came there, he writes,—“Here, apparently, is a much better field for usefulness than at Windsor. The number of members in Society is much larger, and they are better informed: the number of attentive hearers, also, is much greater. A sense of my unfitness to occupy a post so important as this often causes pain; but I trust it drives me to a right source for aid. I thirst much for a revival of the work of God in my own soul and throughout the Society.”

Soon after he came to Sydney, a trial commenced, which he describes as the severest and most distressing of his life. This was a misunderstanding with the Committee, in which all the brethren in New South Wales were involved, occasioned by the misrepresentations of an over sanguine brother, whom they were quite willing to acquit of any unkind intention, but whose letters, from the confidence reposed in him at home, for a time

imperilled the whole missionary establishment of the colony. The details of this case are too numerous to be recorded here; nor are they of a character which would tend to general edification; but it is only just to Mr. Carvosso, to say, that through the whole of this severe exercise, in the record of his own personal feelings in the journal, and in the letters to the Committee which it occasioned, there is such a manifestation of Christian meekness and courage, forbearance and love, unwavering confidence in God, and clear and penetrating intelligence, as cannot fail greatly to raise him in the esteem of any one acquainted with them.

But no personal affairs, whether painful or pleasant, were permitted to interfere with his great work. He still was striving to glorify his God, and by all means to save some souls. October 6th, he says,—“About two months since, when I came to reside at Sydney, I felt my mind particularly grieved at the sight of several wind-mills working on the Sabbath day, but especially at one which stands near our door, and nearer the church. This mill belongs to the military, and I am told, for twenty years past has continued to work on Sunday, in the sight and hearing of the ministers and people assembled for wor-

ship. I conversed with the Rev. Mr. H——, who lives not far from the spot. He expressed a wish that something might be done to stop it; but he seemed to think, for him to interfere in matters of government would be improper. However, as I could not rest without further attempting to remove a nuisance which gave me much pain, I published a short letter on the subject, in the Sydney ‘Gazette,’ signed, ‘A friend to religious order.’ And to my agreeable surprise, a week or two ago, Mr. H—— called on me to congratulate me on my success. The publication of my remarks had given him an opportunity of speaking on the subject to Major G——, who gave orders to have it stopped forthwith. So I have had the great satisfaction for two Sundays of seeing it at rest.”

At this time, there was a part of Sydney called the “Rocks,” which the Rev. A. Strachan, in his “Life of Leigh” thus describes:—“From the earliest times of the colony, there had congregated in this part of the town the worst characters in the country; the felon, whose ill-directed punishment had only rendered him more obdurate, cunning, and slothful; the prostitute, who, if such a thing be possible, had sunk yet lower; the *fence*, watching for a livelihood,

by plundering the plunderer ; and many who without great positive vices, were drawn through ignorance or want of energetic resolution into the vortex of ruin."

Just after the stopping of the wind-mill, Mr. Carvosso says,—“Some weeks ago, while traversing that dark and wicked part of Sydney called the ‘Rocks,’ I was impressed with a desire to seek a place for holding a prayer-meeting there. On mentioning it at our leaders’ meeting, the matter was readily engaged in. A house much more convenient than we expected was soon procured, and we this evening have entered on our work with tokens of Divine approbation and a prospect of future good.” Three months after this, we find the following record :—“I had a greater number at my class this evening than ever before. Two were present who never had attended any meeting of the kind. One of them is the person at whose house we commenced the prayer-meeting, at the Rocks, in October last ; the other is a young man who resides in the house with him. He said that on the first evening of the meeting, while I was engaged in prayer, he became so affected, that for several days he could scarcely stop weeping. At present, he appears to enjoy peace, and has a most determined

resolution to forsake all sin, accompanied by an intense desire to advance in the knowledge of God. Both of them are truly in earnest, and may be regarded as the fruit of the prayer-meeting. The wife of the occupier of the house joined the class of females a week or two after the prayer-meeting was introduced into their house, and appears to be one of the most sincere and happy souls in the Society at Sydney. Thus it evidently appears, that as the Lord blessed the house of Obed Edom for the sake of the ark, so hath he blessed the household of N. L——, because he opened his doors to receive the worshippers of the Most High.

Just after the prayer-meeting was established in the "Rocks," a service was commenced on board ship, in Sydney Cove, for the benefit of the sailors. Mr. Carvosso says,—"This was brought about through a very trifling circumstance: soon after we came to Sydney, being invited to a friend's house, we dined in company with a sea captain, who invited us on board his vessel to dine with a few friends. Fearing the loss of time, I raised some objection, but my wife hinted, probably Captain F—— would allow me to have worship on board with the sailors on the occasion, and if so, the time would not be

wholly lost. Circumstances transpired to prevent our compliance with the invitation ; but the thought of worship among the sailors I could not forget. It now struck me, we ought to endeavour to get a floating chapel for their benefit. I opened my mind to several friends, but no one appeared heartily to embrace it. But the impression of duty continuing on my mind, I regarded it as a call of God. After a while I brought the case before the public, by 'An appeal in behalf of sailors,' through the medium of the 'Gazette.' About five weeks after, a letter from Captain Wrangles, of the brig *Ann*, was published, in which he takes up the subject with much good sense and pious zeal, and, together with his crew, offers very liberal subscriptions to encourage the undertaking. This induced Captain Siddons to offer his vessel, while he remains in harbour. By accepting this offer, we are enabled to commence immediately, and thus shall have a fair opportunity of ascertaining whether the service will excite sufficient interest among the sailors and the friends of seamen to warrant our purchasing an old hulk and having it fitted up as a chapel. Meanwhile, the subscriptions are going forward ; and that worthy and liberal minded gentleman, J. Piper, Esq., naval

officer, has kindly accepted the office of treasurer, and promised by every means in his power to forward the undertaking." These trial services were encouraging; and arrangements were made for the permanent holding of them, which has been a blessing to many souls.

An interesting statement of the way in which he endeavoured to extend his pastoral influence is recorded under the date of July 28th, 1823.—"This forenoon, in company with my dear wife, I spent some time in visiting some respectable families, who regularly sit under the word, and found our intercourse encouraging and profitable. To some enlightened and respectable females, Mrs. Carvosso proposed a weekly meeting, for the purpose of drawing them by the least objectionable means to communicate their spiritual feelings, and to enclose them within the pale of discipline; and there appeared on their part a readiness to accede to the well intentioned proposition." These meetings were continued during their stay at Sydney, to the acknowledged spiritual benefit of those who attended.

"In the afternoon, we were visited by two persons who bear every mark of sincere enquirers after the Lord Jesus. Their rank in life, and their former steady character, con-

stitute them spiritual blossoms, more than ordinarily hopeful. May Heaven protect them from all the evils incident to their precarious state. At this time, we are much encouraged by the prospect of an increase in our Society ; several, both male and female, are joining the classes. O Lord, save us from evil, and take all the glory ! ”

The respect, and consequent influence for good, which the steadiness and energy of his religious character gave him, are shewn in many such incidents as the one just named. The following occurred about six weeks afterwards. “ Last evening I was sent for to visit J. M——, Esq., one of the oldest magistrates in the colony, who supposed himself to be dying. I felt the awful importance of my situation, as he said to me, ‘ I feel myself dying, and O, Mr. Carvosso, you are the only man to whom I can look for comfort.’ I talked to him as plainly as I could, concerning faith in Christ, and the necessity and evidences of regeneration. He seemed to listen to every word with inexpressible eagerness, but his light on spiritual subjects appears very small. This morning, at his request, I gave him the sacrament, and he professed to be much comforted. To my own soul, the season was solemnly profitable.”

While these, and many such records, shew the hand of the Lord was with him for good; there are some which also shew that his faith and patience were severely tried. After nearly a year of labour, he says,—“Iniquity abounds, and the love of some among us, who promised well, is, I fear, waxing cold. Alas! my soul is sore pained. How unstable is religion in this land! I sometimes think our Societies here, bear a resemblance to infant churches gathered in heathen lands. What can we do? We must labour and suffer, and leave ourselves and the people in the hands of the Lord.” A short time afterwards, he writes,—“Preached in the morning, from ‘the Balm of Gilead,’ Jeremiah viii. 22., and felt a power to deal faithfully with the consciences of the hearers. My soul was particularly moved, from the conviction that some of our people were yielding to worldly influence. Oh, there must be a broad and deep distinction between the followers of Christ, and the men of the world.”

The spiritual exercises of this period, exhibit great carefulness to maintain communion with God, and earnest striving after a fuller conformity to his image, and usefulness in his church. “October 13th.—My mind is sore distressed for want of the spirit of holi-

ness, and deeper communion with God. I am ashamed to look backward, to look inward, or to look upward. Neither my faith nor my peace are taken from me; but I loathe myself, and groan under a burden of grief, because I have not more depth of piety. I am miserably deficient in prayer, in spirituality of conversation, in meekness, in zeal for souls, in ministerial success. There is no particular sin of which I can accuse myself; but I lament there is in me no greater conformity to that holy and blessed character, which I would set before me as a pattern to aspire after. I want, yea I must have, a renewed evidence of perfect love. I am now not far from feeling the truth of these words—

‘Tis worse than death, my God to love,
And not my God *alone*.’

O Lord, undertake for me : restore me to the joyful possession of full salvation, and uphold me, oh ! uphold me with Thy free spirit. ‘Then will I teach transgressors Thy ways, and sinners shall be converted to thee.’ ”

“March 8th, 1823.—The rest God has reserved for his people appears amiable, and much to be desired as a repose from the trials of life. I feel I have my portion in a vale of

tears. The waves sometimes go over my head; but 'here I have no continuing city.' O that I may at the last have a portion in that city whose builder and maker is God, and from whose inhabitants all cause of sorrow and sighing is for ever removed! Some of my providential exercises are mysterious, but I know that infinite wisdom, power, and goodness, combine to order all things for my good. My sufferings are all necessary. My Saviour had a peculiar right to expect more fruit on my soul. And now, 'He purgeth me that I may bring forth more fruit.' I feel some consolation this evening from the words of David, 'It is good for me that I have been afflicted. Before I was afflicted I went astray; but now have I kept Thy word.' Lord, may I also experience this."

Some months after the above, he writes,—
 "This evening I have found it profitable to spend an hour in close conversation and prayer with a pious friend. We have now met several times on a Thursday evening, to speak on the subject of Christian experience, according to the following rules of self-examination:—

1. "Have I regularly attended to the duty of secret prayer and the diligent and devout perusal of the Holy Scriptures?

2. "Have I duly guarded my fleshly appetites, so as to use no needless self-indulgence ?
3. "Have I been careful to watch against all irregularities of the temper ?
4. "Have I been watchful over my words, so as to avoid all jesting, useless and uncharitable conversation ?
5. "Have I taken every prudent opportunity of reproving sin, and of exhorting others to the practice of religious duties ? "

When his labours in this place terminated, he says, "I have spent nearly eighteen months in the Sydney circuit. In taking a retrospect of my labours and mercies there, it may not be improper to record a few remarks. In doing so, I shall notice, first, some of the unpleasant occurrences of this period. 1. During the whole time, I had far too much to do with pecuniary matters. The drawing of nearly all the bills for the missions of our connexion in these regions fell on me: so that I was troubled with the wants of the brethren at the stations of New Zealand, Tonga, Van Dieman's Land, Black Natives, and Colonial Mission here. By this means, some thousands of pounds went through my hands, which was distributed in small sums

in a vast variety of directions. And in addition to these accounts I was obliged to be the treasurer of the Auxiliary Society and of the Macquarie Street Chapel. In consequence of these things, my labours were secularised ; my attention was diverted from the immediate care of souls, my time lost to mental improvement, and my mind frequently and abundantly perplexed with affairs which I little understood. 2. Another circumstance not agreeable, was the almost perpetual interruption of our domestic peace and retirement, by the residence of passing Missionaries and their families with us in our small mission house. The thronging together of two families in a house scarcely large enough for one, is a little trial, the effect of which is known only to those who have experienced it. I found little opportunity for secret prayer, reading, and meditation. 3. Nor did I find it profitable to be so frequently shut out of the pulpit as I was. Few preachers in health and vigour can profit from hearing others, unless the speaker be much above the ordinary standard, either in piety or talents, or the opportunity of hearing be very rare. I am most happy when I have full employment in my work. 4. Another thing, often a source of pain, was

the instability of many of our members. Hopeful blossoms, I often saw grievously blighted ; and some who, from the time of their standing, ought to have been pillars, appeared at times tottering and ready to fall.

“ But all, or nearly all, of these occasions of suffering are past. God be praised for His help in bringing me through ! Let me now turn to, and review His mercies. 1. Both myself, my dear wife, and children have enjoyed health, nearly without interruption. Mrs. Carvosso has evidently improved in her constitution. 2. In January, 1823, the Lord gave us our second child, and has endowed her with an amiable disposition. 3. The hearts of many of the people were also given me, so that the number of regular hearers, contrary to my unbelieving suggestions, manifestly increased. 4. I was led to make an attempt to preach the gospel to the seamen in Sydney Cove, and was favoured with some encouragement. A new class was also formed and a new prayer-meeting opened. 5. There is reason to believe, that the Lord condescended directly or indirectly to use me in the awakening of some souls and the building up of others. 6. I was enabled to make some considerable improvement in the study, ar-

rangement, and delivery of my sermons. It never before fell to my lot to receive so many indications that I gave satisfaction in the pulpit. 7. I have left the circuit deeply humbled on account of my unfaithfulness and comparative unfruitfulness, and with ardent longings after greater purity and usefulness. Oh, that God may be with me and my beloved wife in my new sphere of labour, and make us entirely holy, and the honoured instruments of saving many souls from death! And to Him be the glory in time and in eternity."

Near the end of January, 1824, Mr. Carvosso removed to Parramatta, where he remained about sixteen months, in the enjoyment of much personal peace and comfort, and favoured with a very encouraging measure of ministerial success. During this time, the greater part of the Society he left, had been gathered out of the world, and was one of the most promising in the land. Several interesting examples of the power of the gospel are recorded in connection with this place. Under the date of April 5th, 1825, he says,—“Mr. J. R. attended our love-feast at Kissing Point, being the first means of the kind at which he was ever present. On returning home,

he gave me some interesting particulars concerning his recent conversion to God. Till the 9th of July last, he had literally lived 'without God in the world.' A serious thought never entered his mind, and the most distant resemblance to a form of religion he never attempted to observe. At public worship he was never present except at the baptism of his children. The day above-mentioned was the first Sabbath of our having worship in the little new chapel which is erected on the corner of his estate, of which he gave us thirty-two roods for the site of its erection, because of the school which is connected with this place of worship. During the discourse, which was grounded on Matthew v. 8, I spoke particularly of sins of the heart, as expressed by irregular appetites and passions ; to the latter he was much inclined. He stood convicted before God, and was seized with an involuntary trembling. A Divine change passed upon his soul, and his heart became instantly drawn out after spiritual and divine things. He reasoned not with flesh and blood, but at once resolved to lead a new life. That very day, he erected a domestic altar, and said in the evening to the astonished members of his family, 'Come let us kneel down and

worship before the Lord our Maker.' This practice he has continued to observe twice a day ever since. One evening, his brother-in-law, who is also his neighbour, and who formerly passed a great deal of his leisure time in his house, was present at the usual hour of prayer; no sooner did he mention the duty he was about to perform, than his astonished relative seized his hat and disappeared; nor had he ventured to enter Mr. R.'s dwelling, though some considerable time had elapsed since the circumstance occurred. Mr. R. further said, he felt no desire, but a loathing, for all his former sinful pursuits. With respect to his violent passions, which had so long and so frightfully tyrannised over him, their power was wholly destroyed, and dispositions of an opposite and heavenly character occupied their place. And this hopeful convert, who, three months ago, had neither thought nor desire after God or His house, now will often go many miles by day and by night to join in public worship; and in the fulness of his heart ever seems to say, 'How amiable are Thy tabernacles, O Lord of Hosts.' This soul is another proof that our religion is of God, for verily none other can save after this sort."

The night after this conversation, while

returning from Sydney, Mr. R. was constrained to get off his horse, and kneel down and pray for a clear sense of acceptance. And there and then, the Lord assured him he had for Christ's sake forgiven all his sins. Some time after this, he was removed to Parramatta, when he opened his house for preaching in a part of the town where such service was greatly needed, but before had been impossible, because no room could be obtained. His future course corresponded with the decision and energy of the commencement.

The building of the chapel referred to, had wholly devolved on Mr. Carvosso. He collected the subscriptions and superintended the erection. But when he learned the result of the first service in it, he said, "I am amply repaid, and should have been had my labours been a thousand times greater."

While at Parramatta, he learned an encouraging instance of good attending labours, over which the labourer may, perhaps, have mourned as nearly, if not altogether, fruitless. "Providence has greatly blessed the industry of our respectable and hospitable friend Mr. J. S. When he first settled where he now is, which is about twenty-five years ago, he casually planted a few orange

trees in a piece of apparently barren land ; but unexpectedly these trees, and a few others of different kinds since planted, have become the source of great wealth. Thus does God lead those who acknowledge Him, by a way which they know not. The father truly fears God, and his four children are all walking heavenward. His oldest daughter is married to one of our missionaries in the Society Islands. His eldest son is employed in the Church Mission, in New Zealand. They are both rendering themselves useful in their respective stations. The other son and daughter remain at home, and in a way very creditable to themselves, take charge of their father's concerns, and are steady members of our Society. Mr. S. ascribes his conversion to the preaching of one of our local brethren, when, with many others, he was detained on board the hulks at Deptford, previous to sailing for this country."

During his residence here, Mr. Carvosso passed through a very severe domestic trial ; the record of which shows how he secured Divine help in the time of need. His beloved wife was in great danger, from violent inflammation, subsequent to a confinement. Of this case, he says:—"To-day the inflammation returned with redoubled violence. For nearly

twelve hours, my beloved Deborah passed through excruciating pains. The symptoms were very dangerous, and our alarm was great. I cannot describe the anxiety of mind which I felt. But I scarcely ever remember to have found such support from the Word of God and prayer. On one occasion, while my dear wife was in an agony, I said to her, my dear, our God is our refuge. Just immediately afterwards, these words were applied to my mind with uncommon power, 'Because thou hast made the Lord, who is my refuge, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling; for He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.' And afterwards, when I felt my faith wavering, I experienced great support from an involuntary application of the fourth verse of the same Psalm, 'He shall cover thee with His feathers, and under His wings shalt thou trust; His truth shall be thy shield and buckler.' I do not remember that I was ever before so benefited by the unlooked for suggestion of the promises. The liberty I had in prayer was unusual. What a privilege that we have a Being infinitely powerful and gracious, to

whom we can successfully apply in time of trouble! May prayer be more and more my delight! This evening, my dear partner is much better, and we hope the danger is again departed; but we rejoice with trembling."

His personal experience of religion while at Parramatta, presents the same phases as in the instances already recorded. Great jealousy over his own heart, earnest care to maintain perfect consistency of character, mingled with frequent complaining of the small progress in holiness he actually made, are seen throughout.

Some of the reflections which occurred on his leaving New South Wales to succeed Mr. Mansfield, at Hobart Town, will show better than any remarks from another, the way in which he then regarded his circumstances and work. "It is now, within a few days, five years, since I set my feet on the shores of this vast island. During that time, what troubles have I seen, what conflicts have I past! Want of ministerial success has given rise to a series of distressing conflicts, on which I did not calculate when I became a missionary. A bitter draught this, indeed, of which I partake in common with every other faithful minister in the land. Oh, my

God, why is it we have not witnessed more conversions in these regions! Had I lived more to Thy glory, surely I had not been thus barren, seeing Thou hast chosen me, and ordained me that I should go and bring forth fruit. However, I must acknowledge, for my own encouragement, and in justice to truth, that our mission in New South Wales has not been without evidence of Divine approbation; nor have even my poor labours been altogether in vain. Some souls have been brought to the knowledge of the truth; and the foundation of a church is laid, which may, by and by, spread gracious influences over a large portion of this benighted hemisphere."

Among the special mercies which at this time he felt himself bound to record, he mentions the following:—"Though severed from my country and my relatives to the greatest possible distance, I have lived in peace and safety; no perplexity has ever existed in my mind as to the path of duty. My way has always been as clear as noonday. An uneasy desire to be anywhere else, has never for a moment been an inhabitant of my bosom. This I feel to be a great mercy, seeing I was the subject of such painful reasonings on this head several years before

I left my native country. I have not only been preserved from wickedly departing from God, and injuring His cause by open immorality, but have been led to take no step which has drawn forth the censure of my colleagues, either jointly or separately. As to Christian experience, I hesitate to say whether I have made much spiritual advancement or not. This confession is extorted not without shame and confusion of face. Yet am I deeply affected by the moral impotence of human nature, and consequently with the value and necessity of the atoning sacrifice. Oh, my God, may I henceforth grow in grace! And yet may I see my desire and expectation accomplished in the conversion of sinners."



CHAPTER IV.

ON Friday, the 13th of May, 1825, Mr. Carvosso and family, after a stormy passage of eight days, landed at Hobart Town. The mission at this place had been regularly commenced by Mr. Horton, in 1820, among a people remarkable for almost every excess of wickedness. When requesting an increase of missionaries, in 1822, Mr. Horton says, in a letter to the Missionary Committee,—“If you could behold the state of the country, and could witness the ignorance, blasphemy, drunkenness, adultery, and vice of every description which abound in it, I am sure you and our dear friends in England would use every effort to send them more missionaries, especially as the population is augmented by fresh arrivals almost every week, and as the enlightened part of the community are ready to forward

and support our undertakings." And as a proof of the awful condition of the people for whom he thus pleaded, he adds,—“A respectable gentleman recently told me, that in the district of New Norfolk, inferior in population only to Hobart Town, there had been but two natural deaths since it was first inhabited.”

Among this deeply degraded people, the Lord did not leave His servants without proofs of His presence and approval. Many persons were soon brought regularly to hear the word; some few were saved from the guilt and power of sin; and before Mr. Horton left Hobart Town, the room in which they met for public worship became so inconveniently crowded, that it was determined to make immediate efforts to build a chapel. A piece of land, forty yards by thirty, in a good situation, was given by Mr. D. Lord, a respectable resident in the colony. The Lieutenant-Governor lent them men to prepare stones for the foundation, and in various other ways, both privately and officially, assisted their undertaking. But in consequence of the inadequacy of their means, Mr. Carvosso found the chapel without a roof when he arrived; the Trustees had, however, just then received a grant of

£200 from the Parent Society, and the loan of £500 more, so that they were able to complete it without further delay. On Sunday, November 27th, it was opened for public worship ; but the internal fittings were not completed till the 12th of February, 1826. Its size was sixty feet by thirty-seven inside, which at that time was much larger than the congregation required.

Mr. Carvosso appears to have entered on his new sphere of labour with much fear. He speaks of his predecessor as "eloquent in a high degree, and in writing and meetings for business particularly excelling," and he feared lest his deficiency in these and other respects should operate unfavourably on the minds of those with whom he was brought into contact, and so hinder the work of the Lord. He was not long, however, without marks of the Divine favour in his work. New interest was immediately displayed in the prayer-meetings ; and about two months after his arrival, he records an increase in two of the classes, but regrets the absence of that special influence which "makes class-meetings seasons of peculiar refreshing from the presence of the Lord."

On the 19th of September, a very interest-

ing service was held, which, as the precursor of some of the most important services Methodism has ever known, has all the more claim on our attention. Mr. Carvosso's account of it is as follows :—"On this day, one hundred years ago, the Rev. John Wesley was ordained to the office of the Christian ministry : a most important era in the annals of the church and of the world. We have kept the day sacred in commemoration of the auspicious event, and it has proved a season of remarkable refreshing to many. At nine in the morning we had a public prayer-meeting, and O what a blessed feeling pervaded our little assembly! While we were singing those appropriate hymns,

' All thanks be to God, who scatters abroad,' &c.

' See how great a flame aspires,' &c.

' Glory to God whose sovereign grace,' &c.

every heart I believe glowed with gratitude to God, for the sum of happiness conveyed to man through the instrumentality of a Wesley. At two o'clock, thirty of the friends sat down in the chapel to partake of a plain dinner. I do not know that I was ever before so gratified at the sight of a party ; it was heavenly ; all was harmony and love,—a strange thing in these parts. About three

o'clock, we commenced a very interesting and profitable meeting, which lasted an hour and a half. The principle on which we conducted it was this:—let those persons who are sensible of having received spiritual benefit, either directly or indirectly, through the instrumentality of the venerable Wesley, make mention thereof to the glory of God. The sensation which the announcement of such a sentiment in such a meeting was likely to produce, is better conceived than expressed. We all felt much more than language could express. We took tea at two or three of the friends houses, in the English Methodist style. The exercises of this delightful and profitable day were closed by a public meeting, in which brother Thomas, brother Lovel, and myself, spoke on the following topics, in succession:—The character and labours of Mr. Wesley: the doctrines and discipline which had been so signally owned of God: the rise, progress, and extent of the Wesleyan body, and its moral and religious influence on the world. At the conclusion of the meeting, I proposed a collection, to lay the foundation of a public library, to be called 'The Wesley or Wesleyan Library,' which should at once be a monument of public utility, and of him in

honour of whose name the day had been kept. The proposition appeared to meet the hearty concurrence of every one present; though the company was not large, the sum of £10 was collected. The utility of such a library is very obvious, and I am inclined to think it will meet with extensive encouragement. Thus ended one of the most agreeable days I ever spent, either in this or any other part of the world. May the God of our fathers more and more prosper the labours of our hands!"

Soon after the time of the last extract, Mr. Carvosso appears to have received a richer baptism of the Holy Spirit, and the record of his personal experience becomes increasingly interesting.

"October 15th.—During the last few days, my soul has been unusually stirred up to an increased earnestness in the pursuit of heavenly things. Yet has the devil strangely beset me with temptation. But I have found a momentary power to look to God; I have made renewed efforts at the throne of grace. By omission and negligence in closet duty, I have suffered much spiritual loss. I am persuaded there can be no internal reviving, unless I become more eminently a man of prayer. Already do I feel the benefit of

calling upon Jehovah more frequently and fervently. It is indeed good to draw nigh unto God. But oh, how am I pained to think of the unevenness of my Christian walk ! Had I followed on to know the Lord according to the degree of progress which I have sometimes exhibited, by this time I had been a burning and shining light. O my Saviour, help me now to hold on my way ; from this time forward, may I hearken unto the Lord, 'that my peace may flow as a river, and my righteousness abound as the waves of the sea.' "

"31st.—The greater part of yesterday was a time of trial. I preached twice, with some assistance from above ; but after preaching in the evening, my soul endured a severe conflict. External things were principally the cause. For a moment I yielded to unbelief, and was ready to say with Jonah, 'I do well to be angry.' But after a little reflection and looking upward, these lines brought me no small relief :—

'With cheerful feet the path of duty run,
God nothing does nor suffers to be done,
But thou wouldst do thyself, if thou could'st see
The end of all events as well as He.'

My mind grew calm, and I was thankful for

another victory gained over self. I entered anew into covenant with God, and surrendered Him my will, my all. This morning I feel unusual tranquillity within. Entire sanctification has new attractions, and I long, I determine to be holy. Seldom have I seen more clearly that God 'afflicts me for my profit, that I may be a partaker of his holiness.'

"November 3rd.—Seldom have I spent days so profitably as the two or three last. God has exerted a gracious power over my will, so that I have been enabled to dedicate myself entirely to Him. I appear to have no possessions of my own, I am divested of every thing. The words used by Mr. Fletcher when writing to Mr. Charles Wesley—'I have nothing, I am nothing, I crawl in the dust,' convey to my mind a more intelligible meaning than ever they did before. The great business of living to God, I find rests here, namely, in a momentary giving up of the will to God. This includes every thing; it is a life of faith; it is living in Christ; and the blessedness resulting therefrom, I feel to be inexpressible. O Jesus, hold thou me up!

"10th.—Much peace and comfort have been my portion during the last week. I

have generally been able to live to God by the moment. This I find not only practicable, but a life of true joy. Gracious openings into spiritual things have been afforded me. The Word of God has been precious, and I have read it with much spiritual edification. In public prayer, I have sometimes had great power; and in secret, it has been truly good for me to draw near to God. It is now many years since I felt such power to walk by faith, nay, I doubt whether I ever before was able to maintain such victory over myself. At former times I have felt more joy, but the secret of the Lord was never before so discovered to me.

“15th.—Unbelief has, at least for a time, departed from me. I have no fears, nor do I feel hardness of heart; faith, hope, and love are triumphant. In every ordinance I feel great assistance from above. I had particular power on the last Sabbath, in preaching the word. The way of salvation has not often been so clearly described by me, or the good things of God represented as so amiable. O how great and glorious are our Christian privileges! I long to be useful in recommending Christ to sinners, and I do entertain a humble hope that God will vouchsafe me the desire of my heart in this particular.

No part of my experience, since I became a travelling preacher, bears any resemblance to my present state of mind, except during the last three months in the Dock Circuit, and the first six months in Bodmin. In these periods I enjoyed much peace, but it does not appear on recollection that my understanding or my spiritual senses were so opened. One thing is clear, I had not such knowledge of myself; my joy abounded, but I did not well perceive my weakness and danger. I had much fervour, but I did not take that hold of God which my soul appears to do at the present time. In some other things I think I have now the advantage, but I would not say too much. I feel no safety, only as I am watching, praying, and believing. Often it is suggested, that I shall soon relapse into my former state; but I know Jesus can save to the uttermost, and my dependence is on Him. May I never cast away my confidence.

“Sunday 27th.— To-day we have had regular worship for the first time in the new chapel. In the morning, I preached from these words of the gospel for the day, ‘My house shall be called the house of prayer,’ and in the evening, from the words of David, ‘Who then is willing to consecrate his ser-

vice this day unto the Lord?' I found a good degree of assistance on both occasions. O that God would be pleased to make my feeble efforts in His house, which he has caused to be raised to His name, a blessing to many souls! A more ardent desire for the conversion of men to God, I never felt. When I contemplate my own feelings on this head, I am sometimes encouraged to believe that the Lord is about to visit us in his church; but when I look without, mountains of difficulties rise up before me, and at times I can scarcely resist the temptation to cast away my confidence. Yet I know God hath said, (and by His grace I am determined to take hold of His word,) 'Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee;' and again, 'I have chosen you and ordained you, that ye should go and bring forth fruit.' "

Just after the above, he writes:—"Of late I have received special good by spiritual conversation. Pastoral visitation has been particularly attended to. Accompanied by Mrs. Carvosso, I have, within the last ten days, spent four evenings in four different families, the heads of which are not members of Society, for the sole purpose of spiritual

conversation and prayer. I have apprized the families of our intended visit, and of its object, a day or two beforehand. Our principal design is to do good to those who were once in the Society but have unfaithfully strayed from the fold after the world. O that I may have bowels of compassion, and tender love, and every qualification to succeed in this good work !”

The earnest desires to do good expressed in the foregoing extracts, were not entirely fruitless. His heart did not yearn in vain over sinners perishing under the Divine wrath. The earnest appeals of the sermon were accompanied by the softening power of Divine grace. One and another were found coming to the classes already formed, and by the end of January, 1826, he saw so many evidences of relenting among the attendants on public worship, that he determined to try to raise a new class. Four backsliders came at the time fixed for the first meeting, and this is the history of their former religious career :—“ One had served God fifteen years, and had forsaken him three years and a half ; another had served him joyfully seventeen months, but had abandoned his service for twenty-two years ; another had met in class four years, but for fifteen years past had

renounced all form of religion ; and the last had been exceedingly happy in God during three years, but had now for five and twenty years thrown off all religious restraint. One of the little company of prodigals appeared much blessed, and is certainly at present in a very hopeful state. There is surely, even here, some encouragement to hope, believe, and pray on." They were soon brought into the enjoyment of salvation again, and continued steadfast in the doctrine and practice of the gospel.

We have already referred to the vicious and criminal character of the population of Van Dieman's Land, at the time of Mr. Carvosso's residence among them. Perhaps nothing can more fully and fearfully shew this, than the number of executions which took place. From eight to twenty-three persons have been visited by him at one time in the condemned cell, all of whom, in the space of a few hours, have suffered for their crimes on the scaffold ; nor need we be surprised at this state of society, when we remember that a supply of the very worst characters from our prisons was sent by thousands every year.

Visiting the gaol was a part of the regular duty of the missionary at Hobart Town ;

and some of the scenes witnessed among these condemned malefactors are of such deep interest that we transcribe a few.

“January 7th, 1826. Within the last thirty-eight hours, I have attended, on the scaffold, the execution of fourteen men. They all suffered, I believe, for burglary or robbery. This is awful work indeed. Oh! what hath sin done? When will God reveal his power, and stop, mercifully stop the overflowing, the desolating deluge? But, blessed be God, even now judgment is mixed with mercy. What earnest praying, what bitter wailing, what tears of penitence, what rejoicing in hope, what wonders of grace have I witnessed within the last few days. Who could have expected to have seen all the pleasing concomitants of a glorious revival of religion, in a gaol in this country, among the desperadoes of England’s first-born sons of crime! When I stood in the midst of them, and beheld some prostrate on the floor, groaning for redemption in the Saviour; others on their knees, lifting up their voices aloud; others kneeling in secret corners, silently pouring out their hearts to God; and others walking about with joy depicted on their countenances, conversing of spiritual things, or helping their fellow-sufferers to

trust in Him whose blood cleanseth from all sin ; I could not help joining the Rev. Mr. Bedford, in exclaiming, 'What hath God wrought.' One man said, while his cheeks were bedewed with tears of joy, 'Had there been a thousand hells, and every one lower than another, I deserved the bottom one.' This man, when standing on the drop, with his heart and eyes more than full, and apparently with much grateful affection, said, 'You brought the Lord with you to the cell on Tuesday.' Another, while standing in the same awful place, with all the chilling apparatus of death about him, but who literally appeared in ecstatic raptures, caught hold of my hand and strained his pinioned body to bring it to his lips, and otherwise expressed his grateful affection for the attention paid him. Another, who had been for several days very happy, and now appeared to be lost in joy, on hearing the word death mentioned, instantly shouted aloud, 'Death ! this is not death, this is life.' Indeed, while the eight who suffered yesterday stood on the drop together, their general appearance seemed to proclaim that death was swallowed up in victory. On visiting, in the afternoon, the remaining six, I found some of them who had been happy, gloomy and complaining of

temptation, but, on our uniting for two or three hours in the exercises of singing, exhortation, and prayer, the cloud was in a good degree removed, and joy again broke in upon their souls. This morning I found them in a blessed state of mind, all was prayer, praise, and love. Their irons being knocked off, and having put on clean clothes, their appearance and conversation were delightful. Fear was gone, joy flashed from their eyes, and gratitude and love seemed to overflow their hearts. One said he 'was sure nothing but the power of God could so support his mind.' Another, that he 'longed for the moment to come.' A third, 'In an hour we shall be with Jesus.' While they stood on the scaffold, at their request, a part of the hymn beginning

' And am I born to die '

was sung, in which they joined with all their might. They then affectionately shook hands, and in a state of calmness and triumph were ushered into eternity.

"These scenes I feel are truly salutary to my own soul. Good, much good have I got while attending the gaol, since I have been in this place. Surely this is a token also for good in the church. I am persuaded this glorious work will spread farther than the precincts of the prison. O that the gracious


purpose of Heaven may not be frustrated by our sloth, pride, or unbelief!

“May 4th.—I attended this morning the execution of five men. One of them, at least, appeared to die penitent. His name was Thomas J—, a monster in wickedness. He committed the crime of murder, in three or four instances. On one occasion he and two others robbed a house, and took the whole family into the bush, that they might gratify their brutal appetite on the mistress; they bound the servant and shot him, shot the husband and left him for dead, and coolly butchered an infant of five months old, from the mother’s arms. Then, after detaining her for a night, sent her back in the morning, a most pitiable object. After this, falling short of food, J— murdered one of his inhuman companions, and he and the other subsisted on the body some days. For several weeks after he was brought into the gaol, he conducted himself in a most diabolical manner. About ten days before he suffered, he was smitten with an awful sense of his guilt and danger, and became gentle and teachable as a little child. He appeared to lay open his heart to God and man. The terror of his mind shook his body most fearfully; he wept abundantly, and shewed very encouraging

marks of a broken and contrite spirit. Great earnestness and sincerity appeared in his prayers. At the close, he expressed much gratitude for the instructions he had received, and died professing a calm and settled hope in the mercy of God. The Rev. Mr. Bedford, who has attended great numbers in similar circumstances, and has been useful to many, says, he thinks him the most remarkable instance of the freeness and efficacy of Gospel grace that he ever met with.

“5th.—Six other men were this morning launched into eternity, pursuant to the sentence of the law. Of those who were executed yesterday and to-day, eight or nine belonged to the party of bush-rangers, who have so long and so dreadfully annoyed the colony. As it was known they had considerable connexions, some of them were urged to divulge what they knew about their accomplices, that stolen property might be restored to the rightful owners, that those who had had the principal share in bringing them to destruction might be brought to a merited punishment, and the snare be removed out of the way of others. There was one man, named Goodwin, who knew much of the system of wickedness which had been acted on, but when pressed by Mr. Bedford,

last evening, he became furious and said he would reveal nothing. The rest, though half inclined before, coincided with him, and a feeling the most unhappy was thereby introduced. There appeared some good before, but this was a string they would not bear to be touched. The latent corruption of their hearts was stirred up; Goodwin appeared to be agitated almost to phrensy. He saw himself within a few hours of eternity, felt he could not die in his present state, and was convinced he could not sue for the mercy his guilty soul needed without breaking through all his vows and resolutions, and sacrificing his dearest friends in iniquity. His prevailing sentiment was—‘O that I had died before it was mentioned to me.’ To Mr. Bedford, he said ‘You ought not to have put off this business till now.’ In this wretched condition, we left him and his companions. None of the others, however, appeared nearly so bad as he was. He possessed more information, and had a stronger mind and a more enlightened conscience than they. This morning, at five o’clock, Mr. Bedford found him and one or two others just in the same state of mind, declaring they would make known nothing, and would not hear any thing more on the subject, nor would they



listen to instruction, especially when they were informed of the only condition on which the sacrament, which they desired, could be administered to them. Mr. Bedford was greatly distressed, and sent for me. I arrived however before I received the message, about six o'clock. I found him walking in the yard, in a state of much sorrow and perplexity; after a little conversation we went into the cell. Goodwin and another were in a very unhappy state of mind. Having first joined in prayer for Divine direction and help, the exhortation prefixed to the communion in the common prayer book was read to them. Nothing appeared hard to them but that part which required 'restitution and satisfaction, according to the utmost of their powers, for all injuries and wrongs done by them to another.' Goodwin said he could not belie his conscience and take the sacrament on that condition. There was now not an hour between him and death. He turned from the table to speak to me. I felt pity for him, but said if he could not consent to receive the sacrament on a condition which he believed God had imposed, I could see no ground for him to trust for mercy. He acknowledged it with bursting tears, but said it was terrible to him to bring so many poor

fellows into trouble. I have seldom felt as much for the distress of any man; I saw there was a strong indication of the fear of God, and an ardent desire to act a conscientious part, but there was a powerful struggle with corrupt natural affection. It was a critical moment; which should prevail was doubtful. He could no longer hesitate; one or other must be done instantly. His wicked associates, or the little hope he had of heaven, must be sacrificed. The Lord assisted; the better feeling prevailed; he chose the former. His companions did the same, and some communications, very important to the peace of society, were then from their lips committed to paper. The scene was now changed, and they all partook of the sacrament with the most lively penitential feelings. After the sacramental service was finished, Goodwin's mind appeared quite at ease, and his natural affection for some of his companions particularly strong. He rushed into their arms, and wept on their necks in a manner peculiarly affecting. This was certainly a very interesting young man; to an agreeable person, nature had added a good understanding and fine feelings. He died with much calmness, as did all his fellow-sufferers."

Under the date of September 18th, after giving a particular description of the operation of Divine grace in the minds of several criminals, he relates one at great length, which is certainly of a most interesting character, but our space will not permit its insertion here. He finally observes,—“Within the short space of six days, we have seen twenty-three of our fellow-creatures launched into the unchangeable state, for their crimes against human laws! How shocking, how appalling is the idea! Some of them, and not a few, according to their own acknowledgements, had gone to the greatest lengths in wickedness. Their habits were become depraved, deadly, and desperate; and they declared it as their firm belief, that however long their lives might be spared, they should never be reformed. In this state we found them, like a wolf in a trap. When I first visited them, though they made no objection to be instructed, in almost every countenance I beheld something so forbidding and so indicative of radical wickedness of heart, that nothing but faith in the Divine power of the gospel could present sufficient motive to repeat our visits. But from that faith alone, we derived quite encouragement enough to proceed in our labour of love. While speak-

ing of the love of Jesus and of a free salvation, I soon found a way was made for 'Those humble contrite tears, which from repentance flow.' They expressed gratitude for the attention paid them, and each visit was hailed with new pleasure. Often have I sat down among them, and read and explained and applied the word of God with peculiar delight and profit to my own soul. Frequently, views and language the most animating were given. When with their clanking chains they have turned round to prayer, and I have knelt down by them, compassion has touched my heart, and prayers and tears have been poured out in faith for them, and I have retired from their cell persuaded that God would snatch some of them from the jaws of death and hell. After a while, they began to take delight in singing and praying by themselves. At length, when I drew near to pray with them, my voice was drowned in their cries for mercy. I might rise from my knees, but they would continue prostrate, each one calling aloud for himself for mercy and salvation, till the cell has echoed with their cries, and presented the scene of a noisy revival. Sometimes, while I stood by, they would simultaneously burst forth into sing-

ing some appropriate hymn, then prostrate themselves on the floor in various directions and each one pour out his heart to God for himself, as if he had retired for prayer to a solitary mountain. It was astonishing how soon and how well they learned to sing hymns. In this exercise they greatly delighted, and towards the closing scene their singing was peculiarly animating: those expressive of lively faith, they could now relish. And I believe they often sung them with the spirit and the understanding also. When the love of God began to soften and elevate their hearts, their gratitude for spiritual assistance which they had received was abounding. And while I have stood in the midst of these dying men, and have heard the simple effusions of their undisguised hearts, I have been not a little comforted, and encouraged to go forward in offering a Saviour to the chief of sinners. One said, 'You were the means of first softening my hard heart;' another, 'While you were explaining the parable of the Prodigal Son, God first opened my eyes;' another, 'While you were relating such an anecdote, my heart was first struck;' and many of them together, 'What a blessed reward will you ministers have for coming to instruct us poor wretched

sinners. Had it not been for you, we had died in our darkness and sin, and sunk into hell.' If it be grateful to a benevolent mind to receive the heartfelt blessings of those who are ready to perish, then has not the minister of Christ laboured for naught and in vain among the malefactors in Hobart Town gaol. The scores of hours he has spent among them, and the many disagreeable things he has encountered, he is amply rewarded for, by spending a few hours with them on the morning of their execution. If we are, in such circumstances, permitted to judge of the state of the heart by external appearances, then a thorough and Divine change has passed on several of these men. They gave very scriptural evidence of repentance towards God, and faith in our Lord Jesus Christ. And if, where God works, we should neither be ashamed nor afraid to acknowledge it; if He has made His wonderful works to be remembered; if the 'memory of His great goodness should be abundantly uttered;' then, the operations of His mercy among the vilest on earth, the wonders of His love exhibited within the barricaded cells of the prison house, should, with the lips of wisdom and prudence, be gratefully published abroad to all classes of men.

“This gracious work should be published to ministers, to stimulate them in the performance of their duty ; it should be published to saints, to excite their gratitude and increase their joy ; it should be published to penitents, to encourage them to believe in Jesus ; and to sinners, it should be published, to show more fully the malignity of their continued rebellion against a Being of such mercy and love, and to assure them that the great power herein exerted to save shall speedily become the instrument of their awful destruction, unless they return to the Lord, that He may have mercy on them. Let the unhumbled and presumptuous sinner know, that there were some unhappy men amidst this great company of malefactors who gave no signs of a contrite heart. Who notwithstanding all they witnessed, died just as they lived, leaving no hope in the mind of any one who saw them ; and that others, who had been the greatest triflers in the gaol, were so appalled at the near prospect of death, and so terrified by a guilty conscience, that they repeatedly fainted under their oppressive load. Therefore, let those who read this account take heed what use they make of it, lest that come upon them which is spoken by the prophet, ‘Behold ye

despisers, and wonder, and perish; for I work a work in your days which ye shall in no wise believe, though a man declare it unto you.'"

In July of the same year to which the above extracts refer, we find another effort made to do good to this deeply degraded portion of the population. "Going from time to time to the little class which meets on a Sunday afternoon, I passed by a large room, in which about fifty men were confined, who had been sentenced to work for a limited time in chains. As they were, of course, of the worst possible character, and were wholly excluded from public worship, their conversation and employment during the Sabbath were detestable and appalling. Indeed, their steps appeared awfully to take hold on hell, and their breath to exhale the atmosphere of the damned. Seeing their ten-fold misery, and observing that for months past they had possessed no means of religious instruction, I was induced, a few days ago, to speak to the Lieutenant-Governor on the subject, and offer my services to visit them occasionally on the afternoon of the Sabbath. The readiness and manifest pleasure with which His Excellency seized my offer, encouraged me to proceed, and convinced me that he had the

welfare of the wretched men at heart. This afternoon, I appeared for the first time as a messenger of peace among these 'exceeding sinners,' 'in the bonds of iniquity.' As the galling stripes of justice had lost their corrective virtue, and were salutary no longer, I resolved to appear among them as the son of compassion. I therefore read as my text, and as a sentiment characteristic of all I had to say to them, 'Behold I bring you good tidings of great joy, which shall be to all people.' My audience consisted of about eighty or ninety in chains, and about as many more prisoners belonging to the barracks. I spoke with some assistance, and apparent effect. All were as still and attentive as possible; and at the close I distributed a great number of tracts. Mr. Lackland, the prison superintendent, was present, and afterwards earnestly pressed me to visit them often, believing it would be attended with most beneficial effects to the miserable men. He wished me to come once a week, on the week evenings, as well as the Sabbath; and as it appears to be a providential opening, I have determined to do what I can."

The following singular spiritual phenomenon shows the influence these services had

on the minds of the prisoners, and the powerful struggle which was maintained between light and darkness. About two years after they were commenced, Mr. Carvosso found a man in prison, under sentence of death, for stabbing the constable who took him into custody as a bushranger. "He had respectable connexions, and is said lately to have had a large fortune left him. He had been in the bush about twelve or fourteen months prior to his being taken, subsisting on robbery. Yet, during the whole of this period, he carried with him a New Testament, a Prayer-book, and some tracts, which he received from me in the chain-gang about sixteen months ago. In reading these books and tracts he assured me he spent much time while in solitary woods; and there is much reason to believe he was hereby restrained from many enormities which he would otherwise have committed. In his death he gave some indications of penitence, and spoke of having a measure of hope; but there was nothing clear or satisfactory." How full of contradictions is sinful man! And how fearfully does this example show the danger of unfaithfulness to the quickening light of the Holy Ghost.

At Hobart Town, as well as at Sydney,

the spiritual necessities of the sailors awakened deep solicitude in the mind of Mr. Carvosso. His other engagements had already filled up the whole of the Sunday, so that occasional services on the week-evenings were all that he could possibly give them. When, however, in 1828, Mr. Schofield remained a few months in Hobart Town, on his way to an important mission among the convicts of New South Wales, arrangements were immediately made for the commencement of regular Sabbath worship. A public meeting in the Court House was called, and a Bethel Union was formed, which embraced all the ministers in Hobart Town, and secured the service of one of them every Sabbath day for the benefit of the much exposed, but too often neglected seamen. These services have been continued without interruption to the present time.

On the first annual examination of the Sunday School, immediately after his arrival, he found that, while the memories of the children were tolerably well-stored with the truths of Scripture, yet there was not a proportionate cultivation of the understanding; and hence, that though the school did good, yet it was not as efficient as it might be, and as he at once determined to try to make it.

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He began, by meeting the elder children once a week for conversation, singing, and prayer; and secured the co-operation of the teachers in effecting the desired reform in the regular management of the school; while the library already referred to, furnished them means for the more ready preparation of their own minds to train the children committed to their charge. And so successful was this effort, that at the fourth anniversary he says,—“The Archdeacon was present at the examination, and the children acquitted themselves in a very satisfactory manner. With the various efforts of the children, and the general appearance of the school, he was much interested and pleased, and said the whole reflected great credit on the teachers. When the state of the school is compared with what it was at the anniversary three years ago, the contrast is very striking. But it seldom falls to the lot of a Sunday School, to be placed in the hands of persons so well adapted to carry their purposes into effect as those who now teach and manage the school here.”

He was not without encouragement in the regular duties of his calling. In the public ministry of the word he was often graciously assisted in declaring the truth, and was enabled to speak with great plainness and

power. The Societies were quickened, and the congregations increased. A deeper interest in the progress of religion was shown by the members generally, and some souls were gathered into the fold.

“Good Friday, 1827.—In the afternoon, we held our quarterly love-feast; and it was certainly the best I have attended in this place. At the close, we entered into a covenant (ratifying it by holding up our hands) to set apart an hour every Friday to wrestle with God in secret for a revival of His work in our own souls and in this wicked land.

“April 27th.—Our class-meeting last evening was very profitable. It is very pleasing to remark how very generally the devotional study of the Scriptures is revived. Many spake of the peculiar pleasure and profit they had lately received in perusing the word of God. S. B., who has recently joined us, related his conversion at length; and it was delightfully edifying to remark how sound and scriptural was his experience. He was convinced of sin some months ago, at New Norfolk. His distress was very great, but he soon found peace. Pride entered, and he soon fell back into his former ways, and became a greater reprobate than ever. But the Lord still strove with him; and two pious

soldiers, members of our Society, who were stationed there, meeting with him, persuaded him to accompany them at stated times to the bush for prayer and praise. In the bush, the Lord healed his backslidings and restored comfort to his soul. The son of a wealthy settler in the neighbourhood has also been persuaded to attend this little meeting, is truly awakened, and is now earnestly striving to flee from the wrath to come. One of the soldiers has a good understanding, and is remarkable for his simplicity and sincerity. This is another pleasing instance of the good effect of the church being scattered abroad, when the disjointed members endeavour, as the first Christians, to go everywhere preaching the word."

The following interesting example of the power of Divine grace, in the experience of the soldier above referred to, came under the notice of Mr. Carvosso a few months after the above date.

"At our love-feast, Corporal Kenworthy, one of the veteran regiment lately arrived, related his experience at some length. Some incidents of his Christian course are of more than ordinary interest. He has been near thirty years in the way to the kingdom of heaven. When seventeen years of age, he

had deep convictions of sin, but, being ashamed to profess religion where he was known, he enlisted for a soldier, that he might commence his Christian life where he was not known. Contrary to his expectations, he became extremely wicked, and a great proficient in gambling. One Christmas, when stationed in Portsmouth, after he had been a soldier about three years, he made an engagement to go with a comrade, to meet a gambling party. On the night previous to this engagement, they both lost all their money at cards. He retired to bed in deep dejection; his desire to get some money to meet the party was so strong, that he felt willing to run any length to obtain it, even literally to sell his soul to the devil, if it could be procured by no other means. But he no sooner had admitted the thought, than he was convinced of his horrible guilt. Conscience so reproved him that he shook with terror. His comrade inquired the cause of his agitation, to which he made no reply. In the morning, when going for a pitcher of water, they found a seven-shilling piece, and immediately determined to employ it for the evening's diversion. At the time appointed, they set off to fulfil their sinful engagement. When they came near the

place, Kenworthy thought the sum was too small for the whole evening, and proposed to his companion that they should loiter an hour, by stepping into a place of worship which they happened to see open. They entered, and were instantly struck with the solemn and venerable appearance of the minister. When Kenworthy heard him read his text, 'Behold, these three years I come seeking fruit on this fig tree, and find none; cut it down, why cumbereth it the ground,' he though he should have sunk under the awful sense of guilt and misery with which he was smitten. The sermon proved encouraging and persuasive, as well as terrific; and when they came out, at the close of the service, he found his comrade had been affected in a similar manner to himself. They at once returned to their lodgings, instead of joining the company of the wicked. With the seven shillings they purchased two Hymn Books, and regularly attended the chapel for several weeks; but to their great grief and disappointment, no one spoke to them. They were now removed to a place where there were no means of grace. For some time they retired to a spot in a solitary wood for prayer. At length, our friend began to feel a desire for the conversion of his old com-

panions in the regiment. One day, he invited five of them to go for a walk with him; he led them to the wood, and then drew his Bible from under his coat, and told them he had brought them there to beg them to flee from the wrath to come. They were struck with astonishment at such an unexpected address; but they could not withstand the truth. Three of them were convinced of sin, and became decided for the Lord. They continued to meet in the wood for singing and prayer, and were joined by many more, who were divinely wrought on. After a while, the gentleman to whom the wood belonged grew angry at their frequent meetings, and came one day and threatened to prosecute them for trespass, or to shoot in among them, if they assembled there again. Our brother begged he would give them permission to hold but one meeting more; with difficulty he consented. The time of the meeting was occupied in earnest prayer to God, to turn the heart of the owner of their Bethel. On their return, they met him. The lion had become a lamb. He expressed his deep sorrow for the rude interruption he had given them, asked their pardon, and told them they might have the use of the whole wood if they desired it. K.

being perplexed about the doctrine of predestination, was directed to a woman, who was said to know a great deal of the Scriptures. She told him, if he were one of the elect, he would be saved; and if not, he would be damned. This he thought inconsistent, both with his own feelings and some plain statements of the word of God; and, after about a fortnight's controversy, he reasoned both himself and his opponent into a firm belief of the doctrine of general redemption. After a time, they were removed to the Isle of Wight, when a pious Calvinist minister, learning his character, introduced himself to him, and wished to attend his meetings. They had a dispute of considerable length on the controverted point; and our brother would only consent to his coming to the meetings, on condition that he would say nothing to his companions about the disputed election. By this worthy minister, he was informed that he held the same tenets as the Wesleyan Methodists. Till this moment, he was not aware that there was any church which held the same creed, that he had formed from the Scriptures, independent of books or man. With much pleasure, he learned there was a preacher stationed on the island. William Ashman

was the minister in question, to whom he immediately went. The first question he proposed to him was, 'What doctrine do you believe?' Mr. A. gave him a sketch of his own views of gospel truth, which, with surprise and joy, he found were the same as his own. He now required no invitation to join himself heart and hand to the Methodist Society. He was in the Peninsular Campaign, and at the battle of Talavera was wounded and taken prisoner. For five years, he remained in France, in a state of captivity. After he had been a little while in prison, a few of them met for prayer, as they had done before in England. The Lord was eminently with them, and scores were convinced of sin and converted. The work was deep as well as broad, for many obtained the entire renewal of their souls in righteousness. A few of the Society were afterwards removed to another prison; and they went on increasing, till they were near a hundred members in each place.

"Before he left England for this colony, he had charge of three large classes. In the last seven years, he has passed through a series of afflictions, so complicated, oppressive, and protracted, as does not often happen to man; but having obtained help of God, he

has continued unto this day. In all he has passed through, he sees and acknowledges the hand of his heavenly Father. And now he thanks God and takes courage."

Does not this example of persevering labour, and prayer, and faith, at once shew us how excellent and abundant is the power that saves; and reprove the indolence and unbelief of many, who, with much culture and many advantages, are at best unfruitful branches.

"June 7th.—Three new members have cast in their lot with us to-day. Two of them, a man and his wife, have long been under the influence of the Holy Spirit, and appear to be very hopeful converts. The other has been a great transgressor, but is deeply convinced of sin. His grief has been pungent, and his enquiry for salvation earnest. He told us in the class, that his heart leaped for joy when one of the members during the week invited him to attend the meeting. While speaking, his feelings quite overpowered him. He clapped his hands, involuntarily shouted, and even danced, at the thought that such a sinner as he might be saved. He has commenced prayer in his family, and has the happiness of seeing a good work on the mind of his wife.

“21st.—I gave tickets to two classes to-day, and had the singular pleasure of giving eleven notes of admission to new members. So many at one time I have not before admitted since I left England. Three couples of them being husband and wife, religion is introduced into the domestic circle of each family under peculiarly happy circumstances. Some of them are returning backsliders, and some are from the ranks of the chief of sinners. It appears to be a genuine work of God in all; in some, it is deep and particularly encouraging. Blessed be God! we have not unitedly cried to Him week by week in vain. He has graciously heard our prayer, and has come down to our help. But oh! we want a much greater blessing; and He is saying, ‘Whatsoever ye ask in faith, believing, ye shall receive.’ May the Lord do for us ‘exceeding abundantly more than we ask or think!’

“July 19th.—Our class-meeting this evening was exceedingly profitable. Two of the new members had been brought to know the joy of pardoning love in the course of the week. Each of them had been among the vilest transgressors. One of them, S. B., is by no means a man of ordinary character. His knowledge of the Scriptures and his

talent for prayer are quite above his circumstances ; and his originality and simplicity are equally striking. On Sunday week, he accompanied one of our friends some miles into the country, to visit a sick woman. After the friend with whom he had gone had read the fifteenth chapter of St. Luke, S. B. drew from his pocket six shillings and presented to the aged woman, telling her it was hers, that he had in his former wicked life stolen property from several persons, that she was one of them, that he now saw the injustice of such practices, and was determined, as he was able, to restore what he had robbed. She refused to accept the money ; but he laid it on the table, and feeling the power and excellency of that gospel which enabled him to act so contrary to his former self, he addressed the neighbours who were present in a very affecting manner, on the state of their souls, the evil of sin, and the value of religion. In the most impressive manner, he remarked this evening, that when he looked round on his old companions, and saw some of them in irons, and some on the ‘ *Drop,*’ and he taken among God’s people, he was overcome with gratitude, joy, and shame.”

Nor were these acts of restitution merely

the result of an exuberant joy, which were to cease when the ecstasy of the first triumph in the Saviour's love was passed. Eleven months after the above was written, Mr. Carvosso says :— "S. B. brought me ten shillings on Friday last, for a person in this town, upon whose property he had committed some petty depredation. I enclosed the money to-day in a letter to the injured party, stating the circumstance. He is paying off all his debts of a similar kind. Theft appears to have been practised by him to a very considerable extent. At present he is poor and meanly clad, though very industrious ; for he will spend no more than is absolutely necessary on himself, till he has made restitution to every one he has wronged. What a contrast to his former character does his life now present ! and what a demonstration of the salutary tendency of gospel truth !

"November 9th.—A respectable female, who has met in class for a few weeks past, called this morning to impart the joyful tidings, that, after spending nearly the whole night in prayer to God, early this day, she obtained a clear sense of pardoning love. As she has a highly-cultivated mind, and great natural simplicity of character, her testimony is not an ordinary one. Her

husband has also joined us, and is an amiable and hopeful seeker of salvation. The sphere in which they are destined to move being one of much influence, there is reason to hope that God will make them a blessing unto many. Blessed be God, it is no longer a strange thing with us to hear the cheering narrative of finding pardon through the blood of the Lamb."

The gracious shower of Divine blessing, of which the above were some effects, was not confined to the services of the church. Several who did not attend the means of grace, were troubled on account of their sins. One woman in the hospital was so alarmed in a dream, as earnestly to cry to God for mercy, until, after two days and night's uninterrupted prayer, the Lord spoke peace to her soul. The husband of one, who had been a member of Society, and who still retained the fear of God, was smitten with sickness. At first, his cursing and blasphemy were horrible, so that his wife was in an agony of mind, on account of his soul. This drove her again to the Saviour, and before long she obtained a sense of acceptance. He was visited by Mr. Carvosso. At first, he was hardened; but, on his second visit, he found him eagerly in-

quiring "What must I do to be saved?" and crying aloud for mercy. The night following, he continued several hours on his knees, and at length found peace with God. He was raised up again, and showed by a godly conversation that old things were passed away, and all things become new.

We must not, however, suppose he was without discouragements. He had to mourn over seasons of barrenness in his ministrations; some who had been members of Society for a long time, fell into gross sin; others became lukewarm, and neglected the means of grace; while the extent to which he came short of the high standard of Christian holiness which he set before him was another cause of depression and conflict.


One case of fatal backsliding appears to have affected him most painfully; and though it occurred in New South Wales, he regarded it as so solemn a warning to all, that, with the intention of improving it to the benefit of his people at Hobart Town, he preached them a sermon on the occasion from Luke xxi. 34, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life,

and so that day come upon you unawares." The person whose sudden death was the immediate occasion of this sermon had been identified with Methodism for eight or nine years, and during that time had first been an intimate friend, and then a frequent correspondent, of Mr. Carvosso. "For seven years, he met in class, and sometimes acted as a leader and exhorter. He was very liberal in supporting the cause of God, and he further evinced his benevolence by visiting the sick in the hospital." He became, however, so much engaged in worldly business and colonial politics, as to find no time for the means of grace. His property rapidly increased; but he lost the life of religion from his soul, became offended, and left the Society. About two months before his death, he partly retired from business, and sought relaxation in worldly pleasures. "He purchased a boat, took his little son, three years old, with him, and a servant, and went on the water for an evening excursion. By a sudden squall, the boat upset; he and the servant for some time strove to save the child, but were obliged at length to desist. The servant swam to the shore; but the master became entangled in the fishing line he was using, and while the child was saved he

was lost." Mr. Carvosso adds, "No circumstance of the kind ever before so much affected me. About spiritual things, we had conversed and corresponded for many years; hundreds of times we have bowed together at the throne of grace, and implored salvation from sin and hell; and lo! this is the termination of all. I am humbled, I am confounded. God be merciful to me, and make me to be more faithful with my own soul, and with the souls of all others! This strange judgment is certainly intended for some great end, and that is—mercy to the living. O that the purpose of the graciously just Ruler may be fully answered! I must say, the state of our affairs in these parts appeared to require some extraordinary act of God. O Lord, teach us humility, and establish thy own cause. Surely there are a faithful few; for their sakes, for the sake of our Advocate above, arise and plead our cause."

Some records of personal experience during the early part of Mr. Carvosso's residence at Hobart Town have already been laid before the reader. The following extracts will show there was no abatement in the fervour of his desire to live only to God.

"March 31st, 1826.—Another quarter is

now fled, and this has been our day of quarterly intercession. In the evening meeting, I found it good to draw near to God, and had some power in prayer. On the whole, this has been a good quarter. But I have not witnessed, either within or without, so much of the power of God as I anticipated at the commencement. Where, then, has the defect been? In myself, I fear. There has been a falling short in watchfulness, prayer, and faith. I have not always lived so much in the spirit of mortification as I should have done. There has sometimes been a parleying with the cross; sometimes there has been a momentary trifling, sloth, unguarded temper, and often much want of internal recollection. Barrenness of heart, wandering in prayer, and unbelief, have been subjects of complaint. These things have not occurred so much as they have done in former quarters; but they have occurred far more than I looked for them. I want to live a uniformly heavenly life: to be 'dead indeed unto sin, and alive unto God, through Jesus Christ our Lord.' O for a uniform progress! I enter a new quarter much humbled and ashamed of myself. Lord, take not Thy Holy Spirit from me, but rather,  grant me a double portion of Thy grace.

“August 19th.—O my God, I wish to live to Thee! may every hour henceforth be so employed as to meet Thy approbation! Wherein lies the great difficulty of making rapid and continued progress in holiness? Show me the hindrance, Lord, and take it all away. I desire to sacrifice all for Thee, my Saviour. Pardon the sins of the past week, and prepare me, O prepare me, for the duties of the Sabbath! Wilt thou give me one soul for my hire to-morrow? Enable me to preach with simplicity, with the unction of the Holy Spirit, and with gracious results to the immortal interests of men. Let good be done, and take Thou the everlasting praise.

“September 27th.—This day I complete my *thirty-seventh year*. How swift the lapse of time! Already I have begun to descend into the vale of life. Year after year, almost imperceptibly, steals away; and at the end of twelve months, I start up astonished at the rapidity with which I am hastening to eternity. How soon the hand which now writes will be incapable of muscular motion, and the very bones of the fingers be so dissolved in the dust, that their existence will no longer be perceived. Yea, and this must be the fate of my whole frame—that frame

which is so fearfully and wonderfully made.
But glory be to God,—

‘These new rising from the tomb,
With lustre brighter far shall shine;
Revive with ever-during bloom,
Safe from diseases and decline.’

How blessed the state of the man who has faith in Him who is the ‘Resurrection and the Life.’ And is this my state? My soul be faithful to thyself. Do I believe in Jesus with my heart unto righteousness? Yes, the Lord be praised! I can say, on scriptural ground, ‘I know that my Redeemer liveth.’ I have abandoned all sin, and have given up my will to God; I have staked, and do stake my soul on the blood of the everlasting covenant; I love my Saviour, His ordinances, His laws, and His people. Again and again, have I received indubitable assurance of my adoption; and my delight in God’s ways was never greater than it is at the present time. In reviewing the past year, I am induced to conclude, it is, on the whole, the best year I ever spent. In no former year have I so sensibly increased in that knowledge of God which brings the earnest of heaven into the heart. Never have death and eternity appeared in such an agreeable light. The

circumstance which has most sensibly contributed to produce this gracious effect, is my having had the great privilege of being with many dying men who were exceedingly happy in God. In various instances, I have seen the chief of sinners renewed in righteousness and true holiness, and rendered triumphant over death and the grave. Perfectly serene, and full of gratitude and joy, I have beheld them walk to the brink and take their flight from this sublunary world. Scenes so marvellously gracious, so Divine, cannot be contemplated by a Christian mind but with infinite profit. Yes, to all eternity I believe, I shall bless God for what I have seen and felt among the dying malefactors in Hobart Town gaol."

At the close of the year 1826, his incessant exertions brought on a serious illness, which for six weeks laid him aside from all public labour. The supporting, comforting, and sanctifying influences of Divine grace, however, were abundantly felt.

"January, 4th, 1827.—I have entered this year under the chastening rod of bodily affliction. For some weeks past, I have been troubled with a bad cough, and other symptoms of a severe cold. On Saturday last, I felt incapable of attending to my

ordinary work. Brother Jesse Pullen being in town, kindly and acceptably supplied my place on Sunday. I called in medical assistance, and have been nearly ever since confined to my bed. At present, God be praised, I am in the way of amendment. I am now inclined to think, I have for some considerable time past been labouring under a diseased action of the liver. My health requires more exercise than I have taken ; not that I have spent too many hours in my study, but I have mostly confined myself to pastoral visitation and other little engagements in the town. Excursions for the sake of health I have seldom or never taken ; but must now, no doubt, permanently direct my attention to this important point, which I have hitherto thought little of. From this light affliction, I trust I shall derive a profitable lesson. I can say with truth, I have not been less desirous that it should answer a salutary end, than that its burden should be removed. My mind has been graciously kept in peace, and I now long to begin anew. Deeply do I lament my loss by not living in a state of entire sanctification. I here anew dedicate my soul and body unto Thee, O Lord. O claim me wholly Thine own, and make me steadfast and immoveable ! No longer would

I think, or speak, or act, for myself, but in everything have an eye to my God alone. Help me especially to regulate my reading and conversation to Thy glory. In my family, also, O that my Saviour would afford me the assistance I require. My past unfaithfulness covers me with shame and confusion. Pardon, O Lord, my manifold sins and backslidings, and once more take the entire government of thy disobedient child, and—

‘Henceforth may no profane delight
Divide this consecrated soul ;
Possess it Thou, who hast the right,
As Lord and Master of the whole.’ ”

A week after the above was written, he had become so much weaker by the unchecked action of disease, that “to converse only for a few minutes was a painful and injurious burden.” He says, however, “Scarcely any thing has given me anxiety since I have been taken. I have lain passive, and have been carried forward from day to day without trouble. To-day, however, I have felt, for the first time, a desire to entreat the Lord to hear the prayers of those pious souls who are continually crying unto Him for my speedy restoration to health. My soul has been tenderly touched, while I have been

begging a few more years of health, to labour not for my own honour or profit, but for *His* glory—in training up my family, and proclaiming a Saviour to perishing sinners. How it may go with me, I know not. About two months ago, I felt, for the first time since I was converted, something which assured me I should be resigned to die, whenever the Lord was pleased to call me. Till this period, I could not allow the thought of death to enter my mind, because of the ardent desire which I felt of becoming an instrument of turning a great multitude of sinners unto Christ. This peculiar desire, which has so long followed me, is now, by some unaccountable means, removed. Hence, during my confinement, I have generally felt my mind free, even from the care of the church. Lord, I esteem all Thy judgments to be right. O fit my soul for all Thy righteous will, whether for life or for death. Perfect Thy glorious work in me, and if I live, may I live to much greater purpose.

“16th.—Yesterday and to-day I have been in a convalescent state; the improvement of my health has been very manifest. O that I may suffer out the chastisement, according to the will of God! I wish to leap from the bed of affliction into the church of Christ all

on fire with heavenly love. I am often jealous lest this gentle correction should cease, and I be found no more dead to the world, and no more alive to God. Lord, save me from a prayerless, frozen heart!"

The following description of his entrance on the new year, will show that his earnest desire was not disappointed:—

"January 1st, 1828.—We held our usual Watchnight, and entered the new year in the act of solemn prayer and self-dedication to God. It was a profitable time. My earnest desire was, to enter into this annual circle in view of the same objects and in the same frame of mind as I would wish to enter eternity. My soul was wound up, I gave up all, and fell upon the atoning Lamb. The past year has been one of my best, both without and within, but it has produced its trials; and as it regards the church, it was not so bright near the close, as at some other periods. Satan has unhappily hindered some who did run well. This has caused me very severe pain of mind. To travail in birth for souls, and then to behold their spiritual declension, occasions a conflict not easily described. Yet I know that this also is intended for *my* good. O that God would enable me to profit by *every* occurrence, as

it is His gracious intention I should. Every succeeding day of this year would I be renewing my covenant with the Eternal God. O Lord, save me every moment from myself, the world, and sin ! May I be pure in heart, conscious of Thy favour, and visibly useful in Thy church."

By this time the regular engagements of his ministerial office occupied all the time and energies of Mr. Carvosso. And as that ministry was exercised in a British colony, it of course became, when fully established, destitute of those incidents of peculiar interest, which constantly attend the steps of a missionary leading a barbarous people into the enjoyments and privileges of civilised life, at the same time that he leads them to Christ. There were the ordinary trials and joys of a ministerial life ; but of a life fruitful in the conversion of sinners, though, in this respect, coming far below the earnest longings of his heart. How these trials and joys affected him, he himself informs us in the following entries in the journal :—

"October 14th.—During the past fortnight, my soul has been in an improving state. New desires to do and suffer the righteous will of God have been stirring within my heart, and I have found an in-

crease of peace and joy in believing. On Sunday last, I preached in the open air, on the very spot where I opened my commission in the year 1820. The weather was unfavourable, but the attendance was pretty numerous, and all behaved with great decorum. May it please the Lord to own this little effort to call the wanderers to Himself. Last evening we had two persons at our prayer-meeting for the first time, W. P. and J. G. The former I was requested to visit yesterday. I found him declaring deep concern for his soul, stating that on the previous evening he was awakened under the sermon. He said the word made such an impression on his mind, that he could sleep but little during the night.

"28th.—On Sunday week, I preached again in the open air, in a different part of the town. My text was, 'Prepare to meet thy God.' The attendance was good, and I felt liberty in speaking. I published for preaching last Sunday, near the Jetty, but it was declined; partly through a degree of uneasiness manifested by the police magistrate, who wrote me a note on Saturday, stating, he 'deemed such meetings contrary to the laws of our country.' Yesterday, I sent him a long letter, arguing in favour of the

legality of the measure ; and proving, as I think, satisfactorily, that his scruples were unfounded. To-day, I have written a letter defending my conduct, and vindicating field preaching, from moral and religious considerations. This is intended for one of the newspapers ; the propriety and utility of the measure being questioned by many. I have used strong language, and my views are deeply spiritual. Among certain classes, it will probably excite some new thoughts and produce some novel conversation. May the good Lord take this little affair into His own hand, and turn it to His own glory.

“January 4th 1829.—Read the covenant this evening, and felt it somewhat profitable, but cannot say it was a season of peculiar excitement. At the lovefeast, the people manifested great backwardness in speaking ; at this my mind was pained, and I spoke pointedly and strongly on the subject. External appearances are not against us, several have joined us in the past quarter ; and I would hope real piety is gaining ground ; but in our lovefeasts there is a culpable silence. If I see another in this place, I trust a different spirit will prevail. Lord, enable Thy servant so to instruct Thy little

flock, that they may in all respects walk worthy of their high calling.

“23rd.—I am not without jealousy respecting my spiritual state, and I fear there is some ground for apprehension that the souls under my care are rather declining than advancing in experimental religion. Little fluctuations are, I know, very natural, but the present state of things cannot otherwise than call for searchings of heart. O my God, how much of the quickening power I want in my own soul! I have also felt lately, as if I wanted variety of matter in the pulpit. My sermons partake too much of sameness, and too little of faith and power. When faith and power fill the mind of the preacher, sameness is not thought of, either by himself or the more important part of his auditory. God is felt and seen, and every want is supplied. And, indeed, it is unction that makes the preacher; without it, great talents can do little, and small ones nothing. The impotence of the latter is, indeed, immediately felt and seen by all; but that of the former is veiled for a short time, and the people on whom the burden of the church falls become divested of life and strength, they know not how. Lord, save me from formality, and, above all things,

may I live to Thee, and preach Thy gospel with the Holy Ghost sent down from Heaven."

Abundant evidence has already been presented of the extreme anxiety of Mr. Carvosso, to maintain entire devotion to God. Several cases occur like the following, in which the apprehension of higher degrees of blessing, which is absolutely needed as a means of advancement, is turned by his habitual jealousy over himself, to a cause of needless discouragement and self reproach. These instances are always connected with seasons in which the work of the Lord does not prosper. He appears to have been so deeply concerned for the salvation of souls, that when anything interfered with it, his enjoyment was at an end; and he became ready to ascribe to himself, as an imperfect medium of spiritual power, what might more properly have been attributed to the resistance of others.

"May 8th 1829. My soul is burdened with desire for spiritual improvement, within and without. I long to live to God, but a retrospect of past conduct humbles and afflicts me. With grief, I confess, perfect love does not glow in my bosom. I have no fear with reference to my interest in Christ; but

I am deficient in meekness, seriousness, devotion, humility, zeal, and every Christian grace. O my Saviour, quicken me and fully raise me up! At present, I am also greatly pained because of the barrenness of the Society and congregation. Several have removed from the town, whose vacant seats remain unoccupied. Some are less attentive to the means of grace than they once were; others are less lively in their experience; and some have dubious reports circulated concerning them. My path of duty concerning some characters is not clear. May He who commanded His ministers to be wise as serpents, give me the wisdom which is full of gracious fruits and which is 'profitable to direct.' "

The following shows that he did not content himself with unfruitful desires of good, but was prepared to labour in any way to secure it:—"June 5th, I have lately been writing some pieces for a newspaper. I was first drawn to defend Methodism, and have now begun to write on moral and religious subjects. To this I have been stimulated by a consideration of the principles of action proper to the Christian ministry, expressed in these words, 'instant in season, out of season.' 'I am become all things to all men, that by

all means, I might save some.' My object is, if possible, by the blessing of God, to arrest the attention of some careless ones, and draw them from sin and Satan to the Saviour. As I put my name to the pieces, and the editor is an immoral sceptic, I find it to be the path of the cross; but I believe it to be the path of duty, and I trust it will not be unattended with good to souls."

Just about this time we have a record, which is at once a pleasing example of sincere and simple piety on the part of the Lieutenant-Governor, of the fidelity of Mr. Carvosso, and of the respect which his blameless and eminently religious character secured from the highest persons in the colony.

"April 15th.—I wrote the Lieutenant-Governor, yesterday, a long spiritual and faithful letter, in which I candidly told him I thought his conduct in celebrating the King's birthday by a grand public ball, as proposed and as done last year, was sinful in the sight of God; and I urged him earnestly to escape from such dangerous practices. My address arose out of a conversation which I had with him on the 10th inst., in which he broached the subject, and desired me to think of it for further communication. As he evidently thought the thing

wrong himself, I was the more free to tell him all I thought. I sent the letter this morning, and in the course of the day received an answer. His Excellency meekly receives the reproof, refuses to attempt justification or defence, and hopes, if he has erred, he shall err no more in such matters; professes personal esteem, much spiritual weakness, and earnestly solicits a daily interest in my secret devotions. In Colonel A——, there is doubtless ‘some good thing toward the Lord God of Israel,’ and the case, as he says, is one of difficulty.”

The reader has already been made acquainted with the high spirituality of soul in which Mr. Carvosso entered into the marriage state, and doubtless desires to know if the same exalted views and pure feelings were manifested during that union. The following calm estimate of the whole case fully meets this desire:—

“October 5th.—This day I complete the tenth year of marriage life. O my soul, deal faithfully with thyself, and with thy God, and say, what are thy views of the past! That the ‘honourable and desirable’ covenant into which I entered this day ten years, in the parish church of St. Austle, on the opposite side of the great globe, has been unattended

with the slightest bitter thing, I cannot assert. Sorrows in the marriage state have I had, yea, some moments of keen anguish; but they have been a very small portion of the days and years of solid satisfaction, and they have arisen chiefly, if not entirely, from peculiarity of natural disposition, and from the assaults of the adversary of peace, through the *singularity of the circumstances of our union*. My marriage was in a very remarkable sense of God; and the jealous God determined its felicity should be enjoyed only in close communion with Himself. After marriage, I lost the evidence of perfect love, and yielded to unbelief. Thus was I rendered vulnerable to the fiery darts of Satan. I was married whilst walking by faith, and not by sight; I was married in the Lord, and only by abiding in him by faith could I be safe or happy one day. In this view, and in this view only, can I account for the little smarting which I have occasionally endured. No temptation has ever wrested from me the belief that God was my guide in the step I took. Hence, I could say, 'though Thou slay me, yet will I trust in Thee.' I believe God performeth all things for me, and will have me all His own. Of late years, a wave of sorrow from this quarter, has seldom

moved the surface within; and I now record it to the praise of the glory of grace, that it has herein been good for me that I have been afflicted. In this the Lord hath shewn Himself 'very pitiful, and of tender mercy.' What then shall I say, when I take a review of the other side of the subject? When I enumerate the many distinguished excellencies of my valuable wife; when I reflect on the steadiness of her aim, and the vigour of her effort, 'to do me good and not evil;' when I think of the manifold proofs which she has afforded that she is the 'help meet for me;' when I call to mind the days of peace and mercy, of comfort and solid joy, which I have experienced; and when I look around on the five children which God hath given us, I cannot withhold the exclamation, 'Bless the Lord, O my soul, and forget not all his benefits!' O may the remaining days of my life be more fully devoted to the God of my mercies!"

We now approach the close of Mr. Carvosso's missionary career. So long back as September the 3rd, 1828, he received the official permission to return, in consequence of the feeble state of his health. But towards the end of January, 1829, he says:—
 "By 'the stations' which have just come to

hand, I find brother Turner is appointed to Tongatuboo, and is therefore not likely to be my successor at this station ; so that now I think it probable I shall have to remain here another year. It is true, the Committee give me full liberty to return, and my brethren urge me to depart, but my conscience will not permit me to suffer the love of home to draw me from my post till the little flock be provided with a shepherd. I do trust the Lord will make my way plain before I return to my native land. Without perplexity, I leave the matter in His blessed hands, believing that all things shall be well."

The arrival of a successor was delayed on various grounds until February, 1830. On Monday, March 8th, Mr. and Mrs. Carvosso embarked in the "Lady Harwood" for England.

In the ordinary changes of a Wesleyan minister's life, the separation from Christian friends is often very trying, but in this case it was especially painful. He had laboured among them nearly five years, had been the means of turning many of them to the Lord, and of edifying them all. A frequent pastoral intercourse of an eminently spiritual character had been maintained, so that a deep personal interest in him and his be-

loved and useful wife had been excited, and “they sorrowed most of all that they should see their faces no more.” But that Gospel in whose bonds they were united, enabled them to look forward to their Father’s house for a renewal of their interrupted friendship.

We cannot do better than allow Mr. Carvosso to describe the parting scenes himself:—

“December 14th.—No little concern is manifested among the people about our going away. Many are disposed to weep, and if I do not earnestly look up for help, Satan will get an advantage, and I shall not be able to make that use of the *farewell*, which, as a Christian minister, I think I am bound to attempt. Out of the sincerest affection, one would prevent me from singing a hymn, another from taking a text of such and such a cast. Lord, may I so far conquer nature as to render all things subservient to the promotion of the kingdom of grace in my own soul and in the souls of others.

“March 1st. The time of my departure is now at hand. I last evening preached my farewell discourse to a full congregation, from these words of Paul to the elders of Ephesus, ‘And now, brethren, I commend you to God.’ It was a solemn, affecting

time. O that the seed sown among this people may yet become more productive! I am astonished that I am not more distressed at my own barrenness. But at this time I feel a blessed deliverance from all care, and a most sweet, unlooked for measure of peace. Surely this is a special gift of grace. I am confounded at the goodness of God. Blessed be God, my way is plain. I feel assured, as from above, that my present path of duty is to move onward in the way I have proposed. How God may dispose of me afterwards, I know not. He may lay me aside, or He may detain me in England, or He may again send me on a foreign mission. Nor have I power to be anxious about the matter.

“March 8th.—Now are my time and labours closed in Australia, and I commit myself and my all into the hands of God. A review of the past ten years, is on the whole pleasing. I see much for which I ought to be humbled and mortified, but more for which I should gratefully adore my condescending benefactor above. Oh! how vast the debt of mercies which I have accumulated since I left the British shores for these regions! ‘Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee.’ Great is the

kindness of this people towards me and mine. They seem to vie with each other in preparing and presenting us with some token of affection and remembrance. Some things which I have received are valuable and interesting, especially a *Tea-Poy*, on which there is an inscription engraved on a silver plate. It is formed of the various woods of the colony, in the highest state of polish, and contains a dozen silver spoons, a sugar tongs, and a tea-shell; the value cannot be less than from twelve to fifteen pounds. The persons chiefly concerned in preparing this elegant present, are members of the congregation, with whom I have had little intercourse, and whom I may safely say I have never flattered. Some of them are yet unconverted; may the God of my mercies supply all their spiritual and temporal wants. I hope the little difficulties which have existed among the members* are removed. Nay, I trust there is good ground to hope that the circumstance has been attended with profit, especially to Mr. —, for I was led to unusual fidelity towards him. This produced a smarting which he could not bear for a moment, but which has led him to searchings of heart, which cannot fail to profit. Since, his conduct has been more generous


* See May 8th, 1829.

and frank than ever before. Very bitter are the feelings of many on account of our departure. Their tongues, their actions, their gestures, assert their unfeigned affection, their sincere regret at our parting. When I reflect on the probability of never seeing them again on earth, and on the nature of the intercourse which has subsisted between us for the last four or five years, I wonder how I am in general so unmoved."

In the memoir of Mrs. Carvosso, already quoted, Mr. Carvosso says,—“It is written of Paul’s parting with his friends at Miletus, that ‘They all wept sore, and fell on his neck and kissed him, sorrowing most of all that they should see his face no more; and they accompanied him to the ship.’ The natural affection so strikingly depicted here, and the mode of its expression, were literally exemplified in the final parting of Mrs. Carvosso and her very warm Christian friends at Hobart Town, while, at the same time, they laded her with such things as were necessary.”

The voyage to England, round Cape Horn, some sixteen thousand miles, with a delicate wife and five small children, was in those days anything but an agreeable prospect. *For the first seven weeks, the weather was*

boisterous, and Mrs. Carvosso was nearly always confined to her berth with sea-sickness. When the Horn had been doubled, and a milder clime reached, she rapidly recovered; and after a voyage of one hundred and forty-five days, they reached the shores of their native country, in health, and landed at Falmouth, August 1st, 1830. A month's happy and refreshing intercourse among their relatives and friends of former days was enjoyed; and then, on the first Saturday of September, they came safe to Penzance, the first station he was appointed to occupy on his return to his native land.



CHAPTER V.

WHEN Mr. Carvosso was appointed to the Penzance circuit, it embraced, besides what now constitutes that circuit, the St. Just, the St. Ives, and the greater part of the Marazion circuits; and on account of the character of the Societies and congregations, as well as their number, it was a sphere of labour second in importance to few in the connexion. To Mr. Carvosso it had additional attractions. It was in his own beloved county. Through the whole extent of it, his venerable father was well known and highly respected. He himself had many personal friends in it; while, for his father's sake, he was sure to receive universal kindness and respect. He entered on his work, however, with many fears, least he should not be equal to the duty of ministering to the edification of so large a number of ma-

ture believers. In a short time, he learned these fears were groundless; and for three years he continued to labour, with increasing happiness and acceptability, among this intelligent and pious people. During the whole of this time, he appears to have received very frequent assistance in his public ministrations, was greatly quickened by his visits to the poor and afflicted members of Society, refreshed by kindly Christian intercourse with a numerous circle of friends, encouraged by beholding the grace of God in many eminent Christians, and stimulated to gratitude and increased devotion by success in every department of labour.

The following records will show the character of the first year's labour:—

“November 17th.—I arrived in this circuit on the first Saturday of September, earnestly praying, as I approached the place, that the ‘hand of God would be with me;’—that in my new and important sphere, I might be blessed and made a blessing. The same evening I attended a prayer-meeting, and announced in what spirit I came, and my hope that God would be with us to do us good. More than two months have now elapsed, and I find that great is the cause which I have for gratitude. My time has

never been spent more happily, and perhaps, on the whole, seldom more profitably. My own soul has prospered, and it has pleased the Lord in some degree to prosper my poor labours. When in the pulpit, I have often been very sensibly assisted in delivering the word. That *I* should perform this department of my work, with so much apparent acceptance, where others, with talents so vastly superior, appear to have failed, is, to me, a matter of grateful surprise. It is the Lord's doing, and it is marvellous in my eyes. Here is an amazing field for usefulness ; we have in the circuit above two thousand seven hundred members in Society, and several large, interesting, and respectable congregations. Our social circle is vast ; and here, also, is a great opportunity of doing good. The people in general are uncommonly friendly. In visiting the sick, aged, and infirm, we have also a very important branch of duty, in the discharge of which I have found much profit to my soul. There are some persons laid on beds of languishing, who are among the greatest prodigies of grace I ever witnessed. To spend half-an-hour in these apartments of poverty and affliction, affords a spiritual repast of the highest order. A visit to one woman in particular, named A. W., is worth

the sacrifice of a long journey to accomplish. An hour's conversation with one who, indeed and in truth, *suffers as a Christian*, is of more worth in preaching than the reading of a dozen volumes of divinity. I have given the doctrine of Christian Perfection some prominence; and I am glad to find there is a considerable thirst after it—in Penzance, especially, to which my father's recent visit has not a little contributed. Some of my best friends seemed almost to shudder for me, at my coming to this circuit, where Methodism is, or has been, considered to be great, and stiff, and dry, and acrid, and critical; but I find that plain old Methodist doctrines, delivered with a measure of fervour and unction, are the things wanted and clamoured after by all, or nearly all, the influential. And here I cannot help recording, that, after the observation of sixteen years, I am constrained to believe, that did *we live and preach as men of God*, we should hear little of the people's quarrels with their preachers. O that God would pour upon us more of His holy anointing oil! With my beloved colleagues, I bless God, I live in great peace and harmony.

“25.—Yesterday I visited A. W., and was much blessed. I have met with no other

person whose communications have been attended with such power to my heart. More than once, I was overcome and incapable of utterance. O the power of grace Divine! Her sufferings are great and incessant, nor can she take rest in sleep; yet is she lost in wonder, love, and praise. In a sense not easily conceived, she dwells in God, and God in her. Her views of the *Father*, *Son*, and *Holy Ghost*, of the privileges of adoption, and of the heavenly glory, are, indeed, animating and glorious. Pure in heart, she sees God, and He is her exceeding joy. While A. W. thus lives on earth, in poverty, in the furnace of affliction, there can be no danger of speaking too highly of the glorious efficacy of Gospel grace. *Lord, fill me!*

“January 5th, 1831.—In the year that is now past, how great a debtor have I been to the Divine goodness and mercy. To me, it has been a year of great things; and I wish ever to preserve a grateful remembrance of the dealings of God towards me. I entered the new year in solemn dedication of my all unto the Lord, and have found His gracious presence in secret and in public. My eye is single; I wish to live alone for God and His church. Holiness and useful-

ness are the great objects I have in view. In the past four weeks, I have walked in the enjoyment of full redemption. Not that I have been so filled as I could desire; but I have lived in the daily acceptance of Christ as my wisdom, righteousness, sanctification, and redemption; as my complete Saviour from sin and hell. I hang upon His truth and love, I trust, I claim; I consecrate my all to the Lord. This morning, while praying for one of my children, I felt, I think for the first time, something like encouragement in the duty. I every day name them all before God, and then plead for one of them in particular. William on Monday morning, and Louisa, Benjamin, Baker, Joseph, and Jane, on the following days of the week.

“February 17th.—I see my danger in speaking much of faith: without an ever-wakeful jealousy it will puff up and bring leanness. Yet without it there is no pleasing God, nor enjoying a becoming liberty in the Christian life. Of faith I must not cease to speak, but it must be so done that the blood and Spirit of Jesus may be glorified, and myself and sinners abased. I would ever feel, ‘I am crucified with Christ; nevertheless I live, yet not I, but Christ

liveth in me.' At this moment, by a daring venture of soul, I believe Jesus is my Saviour from all sin. But oh! I want a greater abounding of grace! To be emptied and to be filled, are two things distinctly enough marked in my experience. By faith, I can often claim a perfect cleansing power; but my faith can go no further; it does not yet fill my soul with the Holy Ghost and all sensible delights of joy. Nevertheless, this mode of believing will bring more power; and for the *overwhelming power of saving grace*, I must meekly wait, and earnestly and perseveringly pray. O Lord, teach me the mystery of faith, of love, of union with Christ, the great mystery of godliness!

"March 1st.—On Sunday, I preached here, but the word wanted more unction. This it is that makes the preacher; and I am determined to make sacrifices and exertions to get it. May I preach with the Holy Ghost sent down from heaven. I learned on Friday, that a woman was convinced of sin at St. Just, when I was there on Sunday fortnight. Six weeks before, two other persons were awakened at that place and have since found peace. On Saturday evening, while I was praying with a sick woman, she

was brought into glorious liberty. Lord, take the praise, and save me.

"11th.—A few days ago, a person from the circuit called, and I learned from her, that a servant of her father's had been convinced of sin while I was preaching from 'The living know they shall die.' O Lord, may I be saved from the peril attending such information! I still struggle to believe for full salvation; but the fulness of love is seldom with me. My will is given up; but my light, and life, and joy, are small. I am verily a babe. O that I may grow in grace!

"16th.—I spent a very profitable Sunday at St. Ives. In the evening I spoke with unusual liberty, and had a blessed season at the sacrament. On Monday evening I took tea with Mrs. W. and family; her daughter was, I believe, profited by the interview, and has made up her mind to go to class-meeting this evening. In her, may the mercy of God be eternally glorified."

Several of the above extracts shew a growing anxiety for more of the purity and life of the Gospel, not merely for its own sake, but as the only means of extensive usefulness in the church. The experience of this year deserves especial attention, as a preparation for

the success of the next. We must be sanctified, to be "vessels unto honour, meet for the Master's use." And we think the great design of all those profound convictions of his own feebleness and unworthiness, which drove him with such humility and eagerness to the Saviour, would be missed, if we failed to connect them with the great usefulness which followed. The greater tenderness of his compassion for sinners, and the more earnest longings for their salvation, which he obtained during this period, fitted him to become a medium of redeeming grace to others. As another means of forwarding this preparation, the Lord was pleased to visit His servant with affliction of body. While passing through this chastisement, he says,—
"Through this circumstance, I would more fully conform myself to the will of my Saviour. I know that he is faithful and kind, and only intends to purge me from sin, and fill me with His Holy Spirit. My aim is heavenward; but in watching, and praying, and believing, and loving, and striving, I come grievously short. My preaching, also, especially on Sunday evenings, has not been attended with that liberty and power which I could desire. I begin to perceive I am more in danger from the fear of man than I

have been on some former occasions. O Lord, heal all my diseases, and forgive all my sins: undertake for me in every thing and make me perfect and entire, wanting nothing!

“May 7th.—At this moment I feel myself a most needy creature. Had I not faith in God, that He will supply all my need, I should now sink; but, blessed be God, hitherto he hath helped me. I will not doubt; surely God will stand by me every moment, and strengthen me. I want the Spirit’s fulness and power. In the pulpit, I generally feel Divine assistance, and I have reason to think the word is blessed to souls.

“30th.—Yesterday, at Buryan and Mousehole, the word was attended with power. There was something of an overwhelming influence. Surely God is working on the minds of the people, and gracious results will be known by and by. Brother Lawry shewed me a letter received at the District Meeting, from the Rev. T. Hassall, of New South Wales, in which it was stated, that a man in Mr. Hassall’s employ, brought to God by my humble ministry, was ‘walking in the truth.’ This is encouraging, and I yet hope for better days, in which I shall be more holy and more useful. The state of my heart has

lately put me to much shame and grief. I bless God I have proofs of his love, and, on the whole, I trust I do not lose ground ; but I mark such emotions as lead me to suspect my heart is not clean. I claim Christ, and He is mine ; but He does not reign as I could wish ; I am not filled with his Spirit, nor am I thoroughly humbled ; there is something of self unextinct ; I cannot glory in my infirmities, nor take pleasure in the excellencies of others, as a Christian ought.

“ June 15th.—I have lately, on some occasions, preached with liberty, but, on the whole, not with satisfaction to myself. While preaching, I am assisted, yet, when I have quitted the pulpit, my own labours become a trial to me ; on this ground I feel more than formerly. Why is this ? Perhaps for want of more of that love which casteth out fear ; that simplicity which rideth us from all useless reflection on our talents and performances ; and that humility and the power of God which enables the Christian to say continually, ‘ I live, yet not I, but Christ liveth in me.’ O for a more sensible experience of that truth, ‘ Our sufficiency is of God !’ Lord, save me from myself, and save souls from sin and hell even by the least of Thy servants.”

This year, Mr. Carvosso attended the sittings of Conference, of which he says—"There was much unity and peace among the preachers; the spirit of fervent piety was very apparent in several meetings. I hope I profited by what I saw and heard, and am now returned, full of desire to lay myself out wholly for God and the salvation of souls. Last evening, I preached from 'How shall we escape if we neglect so great salvation,' and found much liberty. I was ready to think, while addressing the congregation, surely the word cannot be in vain. O God, water the seed and cause it to be fruitful! Mr. Hobson, from the North of England, is to be our superintendent. I earnestly hope the Lord will send him to us full of the Spirit, and that his labours in Cornwall will be made an extensive blessing."

The second year of Mr. Carvosso's sojourn at Penzance, was one of glorious prosperity to himself and the circuit. Yet he says—"For more than two seven years, I know not that I have felt such timidity at entering on the duties of my office. For this I cannot account. O that the Lord would turn even this to his glory!" This desire was accomplished. His fear caused him to trust more fully in the Redeemer, and to seek His

grace to help him in all personal and public duties. The new superintendent came to them as Mr. Carvosso had desired; and immediately the three ministers began to meet in band together, and found their meetings to be "seasons of great refreshing." While the brotherly love which was continually manifested by each one towards the other "caused many of the people to exclaim, 'behold how good and how pleasant it is when brethren dwell together in unity.'"

The progress of the work of the Lord in his own soul, is shewn in the following records in the journal:—

"September 27th.—I am, this day, two-and-forty years of age; and have spent above a year amidst the glorious churches of this most privileged of all spots of earth. In the past year, nothing striking has occurred in my history, but my want of adequate returns of gratitude. I am ashamed; I am deeply humbled; I long for more perfect conformity to my righteous Saviour's will. A thirst for God is given me. I cannot rest in my present state. I would henceforth waste no more time, no more precious opportunities. My aim is to walk in the Spirit, to be holy as God is holy, to put forth all *my* strength to save souls from death, to

excel to the edifying of the church, to glorify God in the earth and find my way to heaven.

“October 22nd.—My experience is not settled. I seldom enjoy the full Christian liberty. The love of Christ does not glow and burn in my soul. I exercise a degree of zeal, or assume it, rather; but I possess little power with God or man. I bless God, I am kept from presumptuous sins, and that I can, this moment, forsake all for Christ. I have no reserves. Lord, Thou knowest all things, Thou knowest that I do surrender my soul and body, my all to Thee. Oh! I long for closer communion, and for more evident marks of usefulness.

“December 31st.—I now stand on the verge of the year 1831. In what manner have I passed its hours? To say that I have lived throughout this period in much peace of mind, is a matter of great praise to God; but it is not to me a satisfactory proof that I have lived as I ought. God has, indeed, mercifully pardoned my sins; but they ought not to have been committed. I have yielded to ingratitude, unbelief, sloth, self-will, pride. Oh! what self-seeking have I been guilty of in some of my best duties! I have longed to convert souls, but I fear my intention has

not been wholly pure ; for I have much more joy when they are converted by my instrumentality, than when saved by means of others. This pains me on reflection, but I am not delivered. Anger has not overcome me, yet have I frequently felt it. Of this I am much ashamed, as it is one of the most certain evidences of indwelling sin. Barrenness in closet duties, is another thing over which I mourn. Often I have eaten and drunk, not with a single eye to the glory of God, and, otherwise, I have yielded to softness and needless indulgence. Had I no ground to hope but my own moral goodness, then had refuge failed me, and I had sunk in black despair. But, glory be to God, the covenant blood affords hope to guilty man, and on it my heart reposes. ‘Here is my hope, my joy, my rest.’ Oh ! I would enter on the new year, this night, leaning on my Saviour’s arm, justified by His blood. In Him is my help, and through His strengthening grace, I trust I may attain to a ‘closer walk with God.’”

The watchnight was a season of especial blessing; the next day was a Sabbath of great power in the congregation, and comfort to himself; and from this time commences one of the most successful periods of Mr. Car-

vosso's ministry, and the most prosperous of personal experience. Henceforward, we have most abundant proofs of the power of Divine grace.

"February 6th, 1832.—During the last month, my soul has dwelt in peace, beneath the shadow of the Almighty. The service of God has been freedom. Religion appears to be more of a reality, a Divine substance, than at any former period. It opens a heaven within, presents a better heaven in prospect, and keeps the heart and mind from all invading foes. God lays His hand on the soul, and says,—‘I am thy salvation; thou art Mine; I will keep thee, as the apple of Mine eye.’ To me, the promises are great and precious. Still I have trials, and yesterday, I had enough to do to keep my courage. When I got to Mousehole, I felt I wanted much; I was empty; but in preaching, and at the love-feast afterwards, I was truly feasted with heavenly manna. The skies poured down righteousness, and truth sprang out of the earth. I know not that I ever felt so much heavenly sweetness flowing in upon my soul. Mousehole is a favoured spot. It appeared particularly so last night, while I reflected on the many happy and triumphant souls whom God has taken to

heaven from that village, the state of some who had recently escaped to paradise, the happiness of others now lying on a dying bed, and the many happy souls now in Society ; while listening to their sound and triumphant testimony concerning the inward kingdom ; and while I felt in the midst of them that my own heart joyed in God through the atonement. Again and again, I involuntarily exclaimed ‘ Lord, it is good to be here.’ The work of God prospers in the circuit generally. In most places, sinners are turning to the Lord, and our official, aged, and more influential members are increasingly quickened from above.

“ 24th.—A glorious work is going on in the circuit : in the past week, at least fifty souls have found peace with God. In some places we have glorious outpourings of the Spirit, so that Divine things occupy almost universal attention. This, verily, is the Lord’s work, ‘ and it is marvellous in our eyes.’ O may I have grace to be a true worker together with God !

“ March 29.—In some parts of the circuit, the work of God has greatly advanced during the past month. On Sunday, the 18th instant, above a hundred and forty new mem-

bers joined the classes of the St. Just Society. The outpouring of the Spirit in that neighbourhood has been glorious indeed. Many have been awakened in their houses and in the mines; and our leading friends have been in requisition at all hours of the day and night, to pray with the distressed. Some of the most dark, daring, and stout-hearted sinners, have been suddenly and irresistably smitten with deep conviction of sin while at their labour, or on the high road, so that, all muscular strength failing them, they have at once fallen to the earth, and in audible and loud cries have besought mercy of the Lord. This was especially the case with J. T. and another man at St. Just, who were both arrested on their road to labour. M. W., of St. Leven, was struck with conviction while milking her cow. She twice fell to the ground before she could reach her chamber, where she sought to weep and pray. At last, she got to her bedside, and there found mercy before any one was aware of her distress. S. H., an old man of Eschols, in Sennen, seeing his grand-daughter distressed in his house, at first ridiculed the work, but in a short time he fell down by the side of her, and besought some one to pray for him. The friends continued in supplication for

him about three hours, when he found peace with God, and has since been eminent in recommending religion to others. At a prayer-meeting, in a barn, the following evening, he got up and with a loud voice proclaimed, 'You all may seek and find mercy, for I, an old sinner of seventy years of age, have found pardon. Oh ! get down on your knees and pray every one of you !' J. P., a wealthy farmer in the same parish, and an opposer of Methodism, has been converted with four of his family. Six persons in the family of an adjoining farmer have also turned from the error of their ways. M. C., of Lelant, a notorious drunkard, long a dreadful curse to her husband and family, has become the subject of a sound conversion, the effects of which tell most powerfully on others. A. S., of the same place, dreamt one night that she saw the devil come to her bedside to take her to his own hell. In her terror, she heard her pious mother at prayer ; and her petitions were, 'Lord, change her heart ; strike her now with conviction for sin.' Her husband, by her side, perceived her as one convulsed and in agony, and awoke her. The convictions of sleep were transferred to her waking soul. She instantly quitted her bed, partly dressed, and fell on the floor to cry for mercy.

Her distress was deep, and her cries loud and piercing. From midnight till about noonday, she continued in prayer; and then became the subject of pardon, peace, and joy, in believing. For several successive days and nights, she did little else but go from house to house among her neighbours, to exhort them to forsake their sins, pray, and believe in the Lord Jesus Christ. And her testimony has been especially owned of God in turning sinners from the path of ruin to the way of salvation. At the Quarterly Meeting, on Monday last, all the preachers were unanimously invited to remain another year. The Society, during the past quarter, had increased one hundred members, and upwards of five hundred had been admitted on trial. *Five* new chapels were proposed to be built, and two others to undergo enlargement.

“April 21st.—On Tuesday last, at Lelant, I saw Mary C., who was in a blessed state of soul. This woman is a miracle of mercy. Her sister, more notoriously wicked than herself, has recently been awakened, and on Monday last came, a great penitent, to the class-meeting. Another sister, also, found salvation last week. In the circuit generally, the good work gloriously prospers; and my

own soul grows in grace. Let all within me bless the name of the Lord."

The following extract shows the simplicity of purpose which was always manifested by Mr. Carvosso, and his readiness to "become all things to all men, that by all means he might save some."

"May 10th.—God's work still prospers in the circuit; and I have often, of late, spoken with great freedom in the pulpit. The Lord has particularly favoured me with light and liberty; and I have reason to hope, he has made me a means of good to the souls of those to whom I have preached. But one thing which seems seriously to affect my usefulness, is the pain my loud speaking gives to a certain class of hearers. I often resolve to avoid it, and yet fall into it almost immediately on my beginning to feel my subject and to be at liberty before the people. I am in a strait: I wish to please the people 'for their good unto edification;' but when I am at their edification, I am sure to forget the pleasing part. Hence, as I cannot give up my most ardent aim to convert my hearers, I must make up my mind to bear from this quarter all the Lord may be pleased to permit and appoint me to suffer. This is the 'thorn in the flesh;' and I must look for that

all sufficiency of grace under it which shall enable me to receive the full measure of profit from it

“ June 5th.—In the past week, I have enjoyed much sensible assistance from God. I know not that I ever was so conscious of this before. I have been many times constrained to exclaim, ‘In all I do, I feel Thine aid.’ The hand of God is upon me for good. The kingdoms of nature, providence, and grace, yield me rivers of delight. On Sunday morning, while preaching here from Hebrews iv. 14—16, my heart was affected, and my soul was filled with such conceptions of the greatness and condescension of the Mediator, of the efficacy of the atonement, and the privilege of the throne of grace, as I never before had. I then felt, in a very peculiar manner, that—

‘ Jesu’s blood, through earth and skies,
Mercy—free, boundless mercy, cries.’

What a mercy, in every spot of the world, to have the privilege of ‘boldness to enter into the holiest by the blood of Jesus.’ Oh! the depth, the mystery of love! Deity and humanity united, to save a world of sinners from hell to heaven.

“ 22nd.—I hold fast faith and a good cou-

science. On Sunday last, I had remarkable assistance in preaching at St. Ives; and so, also, on the two following evenings, especially on Tuesday. I could, through indisposition, speak but little, and in a low tone of voice; but it was as the dew of Hermon to the souls of the people; so at least they, almost with one voice, said at the classes afterwards. The following evening, I was too ill to preach; but, by Divine mercy, I am restored again. This light affliction I would not lose. I wish to make everything subserve progress; especially every occurrence of a painful nature, whether mental or corporeal. My soul does aspire after God, and my faith and hope are acquiring greater vigour; my love, also, is increasingly pure, joyous, and active. I am wholly the Lord's: His sanctifying grace is victorious in my heart. I am emptied of sin. Jesus reigns without a rival; but I am not yet possessed of the fulness of the Holy Ghost. I am perfect as a babe in Christ; but I am not rooted and grounded in love—not stablished, strengthened, and settled in the possession and enjoyment of entire sanctification. To seek and proclaim this great salvation, I am, by the assistance of grace, resolved more and more. Yesterday, I was much struck with the following declaration of

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Mr. Wesley to Mr. Brackenbury, during the last year of Mr. Wesley's life : — ' Entire sanctification is the grand deposit which God has lodged with the people called Methodists; and for the sake of propagating this, chiefly, He appeared to have raised us up.' I find, too, it was the grand business of all his communications to his preachers, to stir them up to seek and preach it. With reference to the latter, his advice was, ' Preach it *constantly, strongly, explicitly*; and show that it may now be received by all believers through faith.' "

No measure of spiritual blessing already secured seemed to satisfy Mr. Carvosso, but rather to have been used as a means and motive to higher attainment. His Christian life fully embodied the sentiments he sometimes sang—

" Insatiate to the spring I fly,
I drink, and yet am ever dry;
Ah! who against such charms is proof?
Ah! who that loves, can love enough?"

Few could more fully adopt the language of the Apostle, " I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which

are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." We hence find him, a week after the above record, earnestly desiring "to live, converse, and preach more fully under the influence of the Holy Spirit," and to have his "heart every moment clean, and full of God."

At the June Quarterly Meeting, it was found that more than one thousand persons had been gathered into the fold during the revival. As he records this fact, Mr. Carvosso exclaims, "Not unto us, O Lord, not us, but unto Thy name give the glory." Great is the sum of good done to perishing sinners. Satan is dethroned, Jesus is glorified, the miserable are happy; but there is more, much more to be done. Lord, help me faithfully to do my part." So greatly had their borders been enlarged, that it was proposed to take another preacher at the ensuing Conference; but on considering carefully the whole case, it was determined to leave it for one year, as during the coming one most of their chapels would not be in a fit state to use, and by the end of it they hoped to be able to divide the circuit.

To a person acquainted with the state of religion in Cornwall, the above result of six

months gracious influence will require no explanation. To others, it may not be improper to say, this is by no means an isolated case, but one of the many which constitute the rule of religious progress in this part of the Lord's vineyard. During the past century, every part of Cornwall has been blessed with such abundant effusions of the Holy Spirit, as have quickened into a most vigorous life every member of the church and produced a general awakening among the ungodly. One of these saving visitations, which occurred in 1814, and which is still spoken of as "the great revival," is supposed to have brought no less than from five to six thousand persons, in a few weeks, from the paths of sin to God. And the results of this Divine influence, have been as permanent as they were extensive and glorious. The writer has visited many mature Christian people, in old age, and in affliction, who ascribe their conversion to that revival; and have shown by a long, consistent life, that they did not receive the grace of God in vain. During these times, religion generally and conversion in particular, engage the attention of all classes, so that it is a strange thing to find an adult who does not acknowledge the need of it, and who, at some time

of his life, has not been stirred up to seek this great blessing. The advantage of this state of feeling will, of course, be manifest to every thoughtful Christian. One result of it is, that very few of those who have neglected religion in health, are content to pass out of the world without a clear sense of pardon. In visiting the beds of the sick and the dying, very little of the preparatory work, which is so necessary in many other parts of the land, has to be done ; but the minister or Christian friend has simply to direct the already awakened sinner to the Lamb of God who taketh away the sin of the world. However it may be elsewhere, it is certain that, independent of the immediate results in the conversion of sinners, the moral influence of these times of revival has been very great in Cornwall, giving to the church immense advantage for the general and continued extension of vital godliness. Nor do they exhaust the energies of the church, leaving a state of depression and collapse, but rather start her on a new career of labour and improvement, until on the fallow ground she has broken up, another gracious rain descends, and many more trees of righteousness spring forth, "the planting of the Lord that He may be glorified." Nor

was the Penzance Circuit at this time an exception; during the whole of the next year, sinners were converted and believers edified.

Mr. Carvosso looked back on the two years he had spent in England as the two best of his life, as to personal happiness and usefulness. And while regretting the removal of the Rev. W. Davies from the circuit, with whom he had laboured so happily, he says,—“For the future, I will trust and hope. My happiness is in the hand of God; and He can easily find channels to convey to my soul even a much larger portion of happiness than I have hitherto received; and the choice of the means I would leave with Himself. I hold my confidence in full salvation. My will is lost in the will of God. O what a great and glorious salvation is mine!” For some weeks, he appears to have had especial assistance in preaching the word, and to have found all the duties of personal religion especially interesting and profitable.

In the early part of August, the cholera began to make its appearance, and to create considerable alarm, in the neighbourhood of Penzance. This, in the already awakened state of the public mind, was the means of

exciting more intense concern for the possession of religion. The first reference to its awakening operation we have under the date of the 22nd of August.—“The cholera is drawing nearer. Four persons have been snatched away at Hayle, under circumstances calculated to alarm the neighbourhood. And the alarm *is felt*. Last night, I preached at Lelant, and the people there are all struck. Professors are driven to self-examination and prayer, and sinners tremble at their danger. Surely in the hand of the merciful Governor of the earth it will do good to souls. We had a blessed time during preaching, and at the renewing of tickets. My text was that most gracious passage, Rom. viii. 28. I generally feel I can give sinners harder blows by back-strokes when treating on a promise, than when I am aiming more directly at them by discoursing on some threatening. In this way, as Doddridge says, a thrust pierces as a lancet in a sponge.

“September 14th.—These are still times of peril and death. At Newlyn and Hayle, the cholera yet lingers, and is fatal to some. But it is a mercy it does not spread; and a gracious feeling is stirring in the hearts of not a few. Prayer-meetings are crowded by

hundreds, who never before attended such means of grace; and many are giving their hearts to God and their hands to His people. I have been slightly affected by pre-monitory symptoms, which has caused me to brighten up my armour and take in fresh oil; and, blessed be God, my soul dwells in peace beneath the shadow of the Almighty.

3 "October 4th.—My views of the Divine nature and of Christian privilege are becoming more exalted. O what a portion art Thou, my God! I adore and love. I have often preached of late with much gracious assistance, and I trust good has been done. A great many have joined the Society at Penzance and Newlyn in the last month; probably not less than one hundred persons. The fear of pestilence has been sanctified to the great good of many.

"Yesterday, at Newlyn, I stood in the midst of the dead, the dying, and the bereaved. Six persons who had died of cholera were buried from that village during the day. The mortality is awful. My text was, 'Is there no balm in Gilead,' &c. I endeavoured to be as faithful and consolatory as possible. It is a matter of praise, that many of the ungodly are fleeing to the Saviour for refuge. I gave twenty-four notes of admission. When

in the infected atmosphere, and thronged by the relatives and the neighbours of the deceased, I felt thankful for salvation from fear. God fulfilled his promise, 'Thou shalt not be afraid for the pestilence.' O that I may have wisdom to be discreet, grace to be faithful in every duty, and love to bear me above every uneasy feeling! I mourn my unwatchfulness, my want of strength, my tendency to what offends the glorious eyes of my God. O may I henceforth be 'without spot, or wrinkle, or any such thing!' Glory be to God, I have an Advocate, and the fountain still stands open for uncleanness; I may wash, I will wash, I do wash therein, and my soul is clean, and at this moment wholly consecrated to God.

"15th.—Generally, during the week, my peace and joy have abounded. In preparing for the pulpit, and in discharging duty in it, God has very graciously assisted me. Several instances have also occurred, in which it appears good has been done, both by public and private instruction. I have ever deemed it a great duty to seize every opportunity to address persons about their souls; yea at the first interview to strike a blow at the root of sin. E. R., a young woman of St. Just, whom I met accidentally at Penzance,

and Mrs. P. H., of Trone, at whose house I called collecting subscriptions for the Buryan chapel some months ago, both in the past week informed me that a few words dropped thus in conversation at the first interview, were the origin of those gracious resolutions, which have led to their enjoyment of God. To Him alone be all the glory. Three sermons, also, recently delivered—one at Penzance, one at St. Ives, and one at Newlyn—I am told, have been rendered specially useful in the conversion of sinners. Lord, what am I, that Thou shouldst deign to use such a worm? O keep me, that the knowledge of these things may do the instrument no harm. I am a slender bough that cannot bear much fruit."

The above record is eminently characteristic of the desire by all means to save some, of the deep sense of his own feebleness, and of the constant employment of the various occurrences of his ministry, as a means of gratitude and devotion, which continually appeared in Mr. Carvosso. Just about this time, he accompanied the Chairman of the District on a visit to the interesting islands of Scilly, and appears to have felt (as every one who has had the privilege of attending any of their *missionary* anniversaries must have done)

peculiarly refreshed by his intercourse with this liberal and intelligent people. In the island of St. Mary's, we have a Society of about one hundred, with a chapel which will not seat more than three hundred and fifty persons, who sustain the resident minister and contribute about £130 annually to the missions, besides supporting liberally the other local and general agencies of the church. On leaving, Mr. Carvosso says,—“Our collections for missions were liberal, much exceeding those of former years; the friends were uncommonly kind and hospitable, many souls appeared impressed with Divine things, some professed to enjoy, for the first time, justifying grace, and we quitted the interesting islands, highly gratified, and not a little blessed by the excursion.”

The following enlarged and spiritual views of the nature and tendency of the inward kingdom, are particularly worthy of attention :—

“November 30th.—I have peace with God, hope in God, and love to God. My consolation in Christ is increasingly stable and full. In delivering God's word, I have more faith. My heart is more composed before God and the people; I seem as if I were

learning to take more firm hold of both. I esteem nothing worthy my attention, but to grow in grace, and to win souls. In the service of God, I would be restless, and resigned; vehement, and yet stand still. More and more, I wish to feel that all things are of God; and more and more I would feel the importance of diligently seeking Him by faith. I also see more clearly that God cannot give His glory to another, and that He has made man the maker of his own destinies. Man may be great, for it is God's will, and nothing but unbelief can frustrate it. By the economy of grace, all things are possible to him that believeth."

At the Christmas Quarterly Meeting, they found three hundred and fifty persons had been received on trial, and one hundred and thirty fully admitted into Society, during the quarter; and from the preceding Christmas, they had received not less than seventeen hundred from the world, all of whom had manifested an earnest desire to flee from the wrath to come. As he records these facts, Mr. Carvosso says,—“This certainly has been, for the time of its continuance, depth, and extent, one of the most remarkable revivals ever witnessed in any circuit in the connexion. One striking proof of its great-

ness is, we have erected five new chapels, enlarged one, have four others now building, and four more in contemplation."

The work of the Lord still continued to advance in the soul of His servant, and in the church to which he ministered. At the commencement of 1833, he says,—“I have entered this year with a more spiritual mind than I ever entered a former year. Christ dwells in me, and my soul is rooted and grounded in love. I am going on to comprehend and grasp the Infinite. Human nature, and the provision of the Gospel for that nature, I see in a new and much more interesting light. I pray, and preach, and study under an influence of the Spirit, never before felt. At times, it appears to me as if my petitions would move the universe. I now see the conversion of the whole world is not such an impracticable thing as it once appeared. With God, all things are possible. May I this year walk by faith, walk in the Spirit, and walk with God. Amen and Amen.

“March 14th. — Yesterday, our Local Preachers' Meeting was held at Ludgvan. It was the most profitable meeting of the kind, I ever attended ; close conversation on the deep things of God ; sound, clear, pathetic, and powerful addresses from the

pulpit; and fervent, melting, and prevailing prayers, were its characteristics. Surely the gracious Saviour must be felt by preachers and people for many days to come. How pure, how wise, how efficient is the system of Methodism. The more I see of it, the more I read of it, the more I think of it, the more do I admire it as Divine. Of this church it may truly be said, 'God is in the midst of her,' and 'the beauty of the Lord our God is upon us.' But while I behold such perfection in the system, I lament that we, in whose hands her interests are, are not in a higher sense *men of God*. My soul follows hard after the fulness of Christian grace, I struggle for all the victory, and all the glory of my high calling. Lord, increase my faith!"

We can readily understand how Mr. Carvosso came to this conclusion, standing as he did in the midst of men athirst for God. Methodism is the creation of a continuous revival; and in her numerous and varied ordinances, in her frequent and friendly intercourse, and in her many, arduous, and self-denying labours, she provides for the supply of every spiritual need, and the development of every Christian grace. Every part of her organization supposes the existence of an

energetic life ; and where a people possess such life, they find that, better than any other system, it evolves their spiritual power ; but the very peculiarities which constitute its perfection as a discipline for lively and devout believers, must make it irksome, oppressive, and intolerable to those who have lost, or never possessed, the life of God.

The former part of the following extract will show the strict fidelity with which his experience was recorded, and the perfect conformity to the Divine image after which he strove. And it may not be uninteresting to the reader to learn, that the brother and sister, mentioned in connexion with the chapel at Treen, maintained a character consistent with the very excellent commencement here recorded. Mr. Richards, after several years of fervent and benevolent piety, died, greatly respected and lamented by his neighbours. Miss Richards yet lives, and is a fine specimen of the simple, devout, hospitable, and benevolent Cornish Methodist of the past generation.

“ March 30th.—Three times in the past week, I have felt the tooth of the old serpent ; twice while correcting a refractory child, and once in chastising a perverse horse,

on which I was riding. Although the anger was nearly stifled in its birth, and of short duration, yet has it been the cause of much pain and humiliation before God. 'Narrow is the way.' But what is now my state? I resign all; I resolve to be fully the Lord's; I live to please God; 'I reckon myself to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord.' I will, I dare, I do say, 'Christ and all in Him are mine.' But oh, the weakness of my faith, and the littleness of my love! Yet while I write, since I have recorded the act of faith above, I feel the kindling of the fire within. I am a sinner saved by grace.

"Religion prospers in some parts of the circuit; souls are still flocking to Jesus, and multitudes are on stretch for full salvation. Last Friday, I preached at the opening of a neat chapel at Treen, built and presented to the connexion by a brother and sister of the name of Richards, neither of whom are members of Society. This, certainly, is a noble gift, and acceptable to God. My heart laboured in earnest prayer for them, that they both might form a part of the holy temple in the Lord. I was rejoiced to hear that at the first class-meeting held in their chapel, on Sunday last, they came and gave their names,

as well as their hearts, to God's people. On Sunday, Mousehole Chapel was opened, and, to the admiration and astonishment of all, the collections, at the three services, amounted to £56 11s. 3d. A few days before, most of them had nothing to give; they saw the day coming with pain, and thought they could not for shame appear in their much-loved, and 'holy, and beautiful house,' on the occasion. In the interim, beyond their hopes, God gave them a 'fine catch of mackerel,' and, with joy, they gave in proportion to, and 'beyond their ability.' Mousehole has long been famous for its liberality, but in this instance it has gone beyond all its former doings. To God be the glory.

"April 12th.—This day week, I preached at the opening of the Buryan chapel; Mr. Hobson preached in the morning, and Mr. Moody in the evening. The three collections amounted to £58. An immense sum for that place; but the Mousehole example had great influence in 'provoking them to good works.' On Tuesday last, we held our Quarterly Meeting at St. Ives. It was a good day throughout. Our numbers were three thousand eight hundred and ten, and four hundred and forty-three on trial. It is proposed to build three more chapels; one at Ludgvan, one at Lelant,

and one at Newlyn. With astonishment and confusion, I received a vote of thanks from the meeting, for my poor services in the last three years. Who could have thought that such a thing should have befallen *me*? May I walk worthy of all this goodness!"

The following extracts show that no amount of Christian strength frees the believer from the necessity of fighting the fight of faith.

"30th.—Still struggling for victory. I have peace, and a firm confidence in God; but I desire an overflowing cup. More and more largely would I drink of the river of God. Why should I be straitened in my own bowels? O that I dwelt in all the purity and bliss of perfect love! I do sacrifice my all to God. Thou, O Lord, hast my whole heart. I have nothing, I am nothing, I call nothing my own. My treasure is above, and lies only in the unsearcheable riches of Christ; and with all blessing, doth my God bless me in Him. He gave His Son for me, and now He gives Him to me. I accept Him as my Saviour, and rejoice in Him, having no confidence in the flesh; but, while I thus hang upon God by a daring act of faith, I feel I want the inward witness. O that the Comforter would come and dwell for ever in my breast!

“ June 5th.—The review of the past three or four weeks, convinces me that I lack much of what appertains to the kingdom of grace in the heart. My victory over sin is not such as my soul longs for, and such as God requires of me. I strive to enter in, I press towards the mark, I take the kingdom by violence; but because I do not every moment believe, rest in the atonement, and claim holiness of heart my own, I somehow get partially dispossessed, and lose the inward evidence of a clean heart. Then I awake and struggle again. I forsake all, and claim all, and will not be denied. The Lord hears, and condescends to his unfaithful servant; and once more I am free, and more fully reckon myself dead indeed unto sin.”

The time now approached when Mr. Carvosso must leave this beloved and prosperous circuit. The day after the June Quarterly Meeting, he said, with reference to it, “It is the last I shall attend in this venerable, great, and happy circuit. I sorrow to leave this most interesting and delightful corner of the Lord’s vineyard. Had I not faith in the Divine guidance, and did I not humbly hope that if my next station, when compared with this, be a ‘wilderness and solitary place,’ it will ‘be glad for me,’ poignant indeed would

be my grief at the prospect of parting.— But I am the Lord's servant; and whither He commands, I will go—go, trusting, and hoping, and rejoicing; knowing that he can give bread in the desert, and multiply it without end, and slake my thirst from the rock. I walk by faith.

‘I hold by nothing here below,
Appoint my journey and I go.’

But the review of God's dealings with me in past years, bids me take courage for the future. This time three years, I was in the midst of the western ocean, somewhat anxious about my appointment at the Conference. All things were ordered well, and my fears were unnecessary. And sure I am, if He then undertook for me, He is not less disposed to care for me now.”

After some changes, by the final arrangement of the Conference, Mr. Carvosso was appointed to the Redruth circuit, and immediately on arriving there, he makes the following record of his departure from Penzance:—"I preached my last sermon at Penzance, on Tuesday the 20th, from 2 Cor. xiii. 11. It was a gracious time; many tears were shed, and many fervent prayers were offered for me that evening, and at a thronged

five o'clock prayer-meeting the following morning. When I had gotten my back on the town, and was proceeding over the green, I was much affected whilst praying that God would pardon all my sins in official and private life during the past three years. I then offered fervent praises to God for the vast sum of his great mercies towards me since September 4th, 1830, when I rode over the same ground, earnestly praying that He would be with me in the circuit I was then entering on. What has occurred in the interim, I cannot but regard as an answer to prayer.

“In now taking a parting and final glance at that celebrated circuit, which has been the scene of my last three years’ labours, it may be proper to record a summary of God’s mercies to me there. 1. The time was spent in great harmony with my colleagues: we lived in mutual esteem and love. 2. During the last two years we met in band, and the scores of hours spent in those meetings were among the most happy and profitable that Christian ministers could spend on earth. 3. The number in Society when I entered on the circuit was 2,530, the number now, is 3,810, with 315 on trial. 4. In the last eighteen months,

nine new chapels have been erected and one other enlarged—the money all raised within the limits of the circuit, and at the same time, the contributions to all the general funds of the connexion enlarged. 5. What is still better, there is reason to believe that vital scriptural piety has increased in full proportion to the increase of numbers in the Society. 6. Amidst diseases, ordinary and extraordinary, myself, my wife, and seven children, have been mercifully preserved; and my own health, and that of my wife, is much improved. 7. And last, and best of all, I have grown in grace; leaving the circuit with more faith, hope, and charity than I brought into it. ‘Bless the Lord, O my soul, and forget not all his benefits.’”



CHAPTER VI.

MR. CARVOSSO was well known through the whole of the Redruth circuit, and from the high esteem in which he was held, his appointment was hailed as a token of good. He also appears to have had strong hope of happiness and success; which was greatly increased by some of the first services he held in the circuit. Of his "entrance in unto them" he thus speaks:—"I approached this town, humbly imploring the help of God's holy arm. Every step I took up the street, was accompanied by an inward cry that God would reveal His power and save the souls around me. I preached that evening at Wheal Rose, from 'Put on the whole armour of God,' and we had a promise of good. On Sunday afternoon and evening I preached at Redruth Highway: one soul was awakened at night, and after two or three hours' crying

aloud for mercy, she returned to her home, telling 'how great things the Lord had done for her.' Yesterday, I preached here from 2 Thess. iii. 1, and 1 Cor. ii. 2., and was encouraged to hope for good days. In almost all the means of grace that I have attended, it seems as if the Lord had gone out before me. I have found a people prepared to receive good; Methodism is sought for, and the plainest, home-spoken truths appear to go down. I never said stronger things in my life, and have seldom had more power to take hold on the conscience. Many say we shall have a revival, and my heart says, Amen and Amen."

The usual birthday review shows no abatement of spirituality, but expresses an earnest desire for a more perfect acquaintance with the Scriptures, greater skill in wielding the sword of the Spirit, more success in winning souls, and a richer baptism of the Holy Ghost.

Near the end of October, he says:—"There is some good doing at North Country. On Sunday evening last, four were in distress, and after wrestling in the chapel till midnight, they found peace with God. On Monday evening, others were deeply affected. May the Lord grant this to be the beginning

of a deep, extensive, and glorious revival. On Thursday evening, at a missionary-meeting, held in the same place, many were distressed on account of their sins. Several cried aloud for mercy; we left the chapel full at ten o'clock, and I have since heard they continued the meeting till midnight. I heartily wish all our leading friends would resolve never to permit meetings to continue to such a late hour. Many have a notion, if they send away a soul in distress, there is great danger of the impression being lost. I am persuaded that meetings of moderate length are best calculated to spread and perpetuate the gracious work of God.

“November 2nd.—During the week, there has been considerable excitement in many of the means of grace. On the evening of this day week, I preached at North Country, from Jer. viii. 20, when several cried aloud for mercy, and the distressed continued in the chapel till a late hour. Monday, I again preached there, when those who were affected made an immense noise. Several were filled with agony, and prayed with the utmost stretch of voice: perspiration poured over them, and some of them were thrown into the attitudes of wildest passion. I could have wished for less noise and confusion,

but it is vastly better than lukewarmness. Many, I hope, got good; some continued in prayer most of the night. In the town, also, since Monday night, many have been awakened, and have sought God in the prayer-meetings, and in their own houses, with loud cries and tears, and with persevering, mighty prayers. O that preachers, and leaders, and old professors, may be more stirred up to pray, believe, and love, that we may not resist the Holy Ghost, and stop the mighty working of the awakening Spirit which is graciously gone forth."

It was not without a sense of the necessity of such a prayer, that the above was recorded; for among this people, who had been so long favoured with the instructions of a faithful and efficient ministry, there were some who had but partially yielded their souls to the influence of the purifying truth of the Gospel, as the very next extract of the journal shows.

"7th.—A local preacher and leader, having nearly forty members in his class, was, on Monday evening, at the Leaders' Meeting, suspended from office on account of drunkenness. Some of his injudicious friends, who are members of his class, have resented this act of discipline, and are attempting to sow

discord. This is a grievous onset of hell at this season, while the Lord is working on the minds of sinners, and they are drawing near to the church." Strange as it may seem, this poisonous leaven spread in the church until many souls were destroyed. Before we refer more particularly to this cause of anxiety and trouble, we will see his own account of the good in progress at this time. Under the above date, he says :— "A good number came to the classes on Sunday morning and Tuesday evening. They are coming in gradually, from two to six at a time. Last night, at my return from Wheal Rose, I found a light in the chapel; on entering, I found two women greatly rejoicing in the Lord, having found liberty in the prayer-meeting.

"Tuesday 12th. — On Sunday morning, after preaching at Bridge, I found uncommon power in prayer, and was informed that God has begun to work on the minds of some at the dark and wicked village of Portreath. This afforded me great joy, as I had, on the preceding Sunday, at the Bridge love-feast, been uncommonly drawn out to pray for that place. At the Society-meeting in the evening, in this place, two found peace with God. Yesterday afternoon, at

a prayer-meeting in the vestry, I made a few remarks on one or two of our hymns on 'full redemption.' They were rendered a blessing to several present, three of whom were enabled fully to venture on Christ, and received a clean heart. The witness of the Spirit to the glorious work was very clear. They were so exhausted in their bodily strength by the overshadowing glory, that for some time after the meeting was over they were not able to leave the room to walk to their houses. It was certainly one of the most precious meetings I ever attended."

From the last date, we find no more indications of good in the Redruth Society; and the means by which the work of the Lord was stayed, are too characteristic of religious agitation to be passed over in silence. Before this time, several members of the Society, of respectable worldly station, had become alienated from the godly discipline of Methodism, and had, in their own limited circle, greatly thwarted its operations. But till now, they received no sympathy from the masses, who continued gladly to enjoy the advantages of the Wesleyan ministry. No sooner, however, was this popular leader and local preacher removed from his offices, for a well-known case of gross sin, than they

seized with great avidity on this righteous act of discipline, and, by representing it as tyrannical, succeeded in diffusing their own spirit of insubordination to the whole economy of Methodism, through a large portion of the Society. By this means, not only did they, by occupying the minds of the people with unprofitable discussions, turn away their attention from the spiritual blessings of the kingdom of Christ, and so produce barrenness in their souls; but, by the jealousy they excited with reference to the ministers, utterly prevented those persons from entering into the kingdom of God who were not far from it; while some hundreds of feeble believers, not well informed as to the merits of the case, were turned entirely away from the church of their birth, many of whom were lost for ever in the pollutions of the world. During all the remaining time of Mr. Carvosso's residence in Redruth, this process of alienation was in progress. Some circumstances which occurred in neighbouring circuits, were used as the means of extending it to them; so that when the Conference of 1835 arrived, the separatists of Redruth had so organised their forces of opposition, as to become to the Cornwall District the home and centre of that agita-

tion, which, with Dr. Warren at its head, swept over the connexion. To any Christian, such a condition of the church must be distressing in proportion to his own love to the souls of men. We shall not, therefore, be surprised to find Mr. Carvosso enduring great trouble of mind, especially when we remember that he saw this unholy contention dash the cup of life from the lips of many who were just beginning to drink.

In all the painful exercises which this state of internal hostility occasioned, he was enabled to maintain a deportment marked by unwavering firmness, forbearance, and kindness. But this outward display of Christian grace in the time of trial was not secured without much prayer, and many inward struggles with the enemy. When the heaven of disaffection was spreading generally around him, he says:—"I am jealous lest I should lose ground. My soul has lately, at times, partook less of the spirit of joy and love, than on some former occasions.

"January 1st, 1834.—I entered the new year in the house of God ; and dedicated myself afresh to the service of the Lord. The year now passed has been the best of my life. I have possessed more faith, more power in prayer, and have maintained a more con-

stant and complete victory over myself and sin. Whether I have had more fruit to my ministry I dare not say. Thank God, I have not been childless : here and there the word has been graciously owned in the conversion of a sinner. Most of this winter, I have risen early, and devoted my first hours to pleading with God, for myself, and my family, and the church ; and to a close devotional reading of the Scriptures, without note or comment. In these holy exercises, my soul is often refreshed and strengthened. My only aim is to be holy, to please God in all I do, and to be useful.

“ 11th.—Strangely tried. I live for God, but I am not out of gun shot of the devil. He has power, and I am suffered to feel it. It is grievous, nevertheless there shall be a conquest, and the peaceable fruit of righteousness shall be mine. I am encouraged by the application of these words to my mind,—‘ Every branch that beareth fruit, He purgeth it, that it may bring forth more fruit.’ Though in the furnace, O my God, magnify Thy power, and love, and faithfulness, and let not a hair of Thy servant’s head be singed !

“ 14th.—Thank God, I have once more obtained the victory. But it has been one of the most protracted and painful conflicts

which I have yet endured. Every grain of grace has been tried, nor have I escaped being wounded. I did feel the tooth of the old serpent. It is well for me, 'I have an advocate above, a friend before the throne of love.' To Him I do look, and He graciously assures me that He hath put away my sin. O that I henceforth may possess more of the lamb-like spirit of my Master."

Just about this time, Mr. Carvosso was greatly cheered by a letter from his eldest son, William, who was at Kingswood School, giving an account of his conversion. Of it, he says, "His soul seems overflowing with the consolations of faith and love. He also expresses his tenderest solicitude for the salvation of his brothers and sisters. This indeed is good news! Glory be to God! Lord, keep him every moment, and save every branch of my family." There were also several places in the circuit, where as yet the paralysing influence of the ungodly agitation already referred to had not extended; and in them, there continued to be cases of conversion and quickening, which greatly encouraged his soul. At the March Quarterly Meeting, their increase was eighty-five, which would have been larger, but for the losses sustained in the town Society.

From the time of that meeting, however, the ministers and the faithful members of Society were met everywhere with such suspicion, or hostility, that, but for the blessing they continued to receive from their covenant God, they would have found no encouragement to persevere in their endeavours to promote His cause, and save their fellow men. Many records of personal comfort and blessing occur in the journal, after the manner of former times, while there is great mourning over the spiritual dearth which prevailed. The following specimen of the way in which pretension to superior piety was mixed up with opposition to godly order, will shew the kind of difficulties which the faithful ones in this circuit had now to contend with, and, at the same time, will reveal the identity of the developments of religious agitation.

“ July 31st.—Last night, at W——, a woman kept a dreadful noise while I was preaching. She shouted, and shrieked, and at times appeared convulsed all over. I finished the service with difficulty, and then had pretty much conversation with her. She strongly contended that it was all the effect of the outpouring of the Spirit on her; that she *should quench* the Spirit if she attempted to *be quiet and restrain* the distortions of her

body; and that it would be well if others of the congregation were in a similar state. On Sunday week, her husband, in the same place, was even more outrageous. His unnatural screams were loud and terrible, and his gestures, and writhings, and twistings horrid. In mild terms, I expressed my disapprobation to the congregation. He got on his feet, and in a tone of defiance said he could not help it; and asked me what I prayed for the outpouring of the Spirit for? In their conduct there are no marks of extraordinary piety; but some of the leaders favour them, and are not at all inclined to check their extravagance. Lord, give me the wisdom which is profitable to direct."

On the birth of his eight child and fifth son, which took place July 29th, he says,—
 "‘ Bless the Lord, O my soul, and forget not all His benefits!’ And O Thou preserver of men, what shall I say to Thee on behalf of this immortal soul deposited in my hands! Great are my fears and jealousies respecting myself, as the father of this large family. I want more love and more firmness, greater vigilance and greater faith, and a more prevailing spirit in interceding on their behalf. May the Lord take into His gracious hands *the entire interests* of the child born to-day,

and if length of days be proper for him, give him long life ; and if not, then may his time here be short ; feed him with food convenient for him, place him in circumstances most favourable to piety, mould his heart according to the Gospel, make him eminent in holiness and usefulness, happy in death, and glorious in Christ for ever, Amen and Amen."

Immediately after the above record, he was called to visit his venerable father, now suffering from a painful disease which terminated his life. During the next two months his visits were frequent, but nearly every record in the journal during that period has already been given to the public in his father's memoir. Painful, indeed, such a bereavement must have been at any time, but as there was an unusual display of the power of Divine grace in the support and triumph of his dying father, it is a question if the accompanying circumstances were not felt as a relief from almost unmitigated cause of sorrow, which he now found in connexion with the church. As he refers to the condition of things around him, he says,—"*My soul is grieved, and I find it difficult to keep the middle of the narrow way of perfect love. O how much I want wisdom and love! Lord*

keep me and guide me from moment to moment."

In addition to these troubles, he experienced, towards the end of the year, a severe domestic trial in the illness of his second son, Benjamin, who was obliged to return from Kingsword School in a state of great weakness and suffering. It became also his painful duty to prefer certain charges against one of his colleagues for unsoundness of doctrine, &c., which he knew to be so well founded, that he sent his resignation to the District Meeting, and thus relieved Mr. Carvosso in some measure of what he felt to be a necessary but distressing duty. These causes of personal anxiety and trouble did not, however, interfere with the regularity or fervour of his public duties. The time that could be spared from the engagements of the study and the pulpit, was diligently employed in visiting the poor and sick. Nor were indications of the Divine presence and approval in these labours lacking. But the full reward of this perseverance was reserved for the end of his labours. When preaching his last sermons in several of the country places, the Lord was pleased to accompany the word with great power: several *were stirred up to seek the salvation of their*

souls ; and thus was commenced a revival of religion, which spread through the Redruth and the Gwennap circuits, and resulted in the salvation of hundreds of souls, and the accession to the church of a greater number of members than had been lost by the agitation. It is true he was not permitted to witness all the blessed effects of this outpouring of the Spirit ; but he saw under his last services the commencement of the work, and was gladdened when in his new circuit by the receipt of several encouraging communications from an old friend in Redruth, detailing the progress of the revival.

In looking at this appointment of Mr. Carvosso to Redruth, we cannot but see the good hand of the Lord, both with respect to him and the circuit. He had many and severe trials, but these were not the sole experience of this time. He found many of the members remarkable for their simplicity and spirituality ; and in hearing their testimony of the power of Divine grace, he was often greatly blessed. There was also a large proportion of the Society content to walk in the old paths, and ready to shew a strong sympathy with their tried ministers ; so that *they were not left to bear their burden alone, unaided by the prayers, counsels, and love of*

the devout and good. But there was another reason, still more personal, why Mr. Carvosso looked at this appointment as providential. Had he been anywhere else, he could not have paid the attention he did to his dying father. The place of his residence was so near to Redruth, that, with a full attention to all his public duties, he was able to be often with him, and to receive from his own lips his dying counsels, and with his own eyes witness his final struggles and triumphs. How great a blessing this was to himself, and how thankful he was that he had been thus favoured, the memoir already referred to shews. So that, on the whole, he was disposed to thank God for the two years he spent at Redruth. Nor was the excellence of the arrangement less manifest with reference to the circuit. He was eminently a man of peace; but this characteristic was joined to an equally strong love of truth and righteousness; so that while ready to conciliate, he was not prepared to make any concessions which were inconsistent with the morality of the Gospel, or the discipline he had promised to maintain. And in him was strongly shown that spirituality of mind and care for the souls of men, which the separatists said they *only possessed*. He felt that his commission

as a minister of the Gospel, was not derived from man, and, therefore, though some men were determined no longer to receive him in this character, he did not fail, or grow less zealous in the discharge of his duties, but laboured all the more diligently where a door of utterance was opened to Him, and sought more earnestly the help of Him, who had called him to turn men "from darkness to light and from the power of Satan to God." And the result of this prayerful, zealous continuance of labour, under such discouraging difficulties, was the abundant harvest of souls, of which he gathered the first fruits just before he left. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

At the Conference of 1835, Mr. Carvosso was appointed to the superintendency of the Newport circuit, in the Isle of Wight; to which station he went with the greater anxiety, as this was the first time an English circuit had been committed to his charge. The responsibilities of a superintendant always great, were at this time especially so. The agitation which (at Redruth) from local *causes* had commenced more than eighteen *months* before, had now, by the removal of

certain ministers from the body, become general; and its baneful influences were felt here also. He therefore feared that the suspicion and spiritual indifference, which are its invariable fruit, would present serious obstacles to the peaceful and harmonious exercise of godly discipline and to the spread of true religion. Nor were these fears altogether unrealized. He found many who esteemed him very highly, and were ready to render him any help he might need in carrying on the work of the Lord; but he found, also, a spirit opposed to his purpose and work to prevail so generally as to induce him to remove after a residence of two years, although invited to remain.

September 14th, he says,—“I have now entered on my work, and spent two Sabbaths among the people. The result is encouraging. I began here on the morning of yesterday week, and preached thrice to the same congregation. My texts were, ‘Brethren pray for us;’ ‘He thanked God and took courage;’ ‘O Lord revive Thy work.’ At night, my mind was relieved, and the people, as well as myself, seemed to ‘thank God and take courage.’ I have visited four or five country places; and yesterday, I again *preached here three times. My subjects*

were *full, free, and present* salvation, respectively—1 Thess. v. 23, 24; Rev. xxii. 17; 2 Cor. vi. 2. The Spirit of the Lord was with us, and I had much gracious liberty. Indeed, since I came to the circuit I have mostly felt uncommon Divine assistance, so that now the adversary would harrass me by the suggestion, that I have no means of supporting such expectations as are raised among the people. O Lord, this matter is with Thee, hitherto Thou hast helped me, and for the future I will yet trust!"

Christian fellowship is one of the many privileges of the Gospel, of which all the members of the church have found the advantage; but perhaps none enter more fully and freely into its interchange of sorrow and joy than Christian ministers. And if there be a time when they find it peculiarly refreshing, it is, when in addition to those difficulties which under ordinary circumstances are presented to their work, they have to encounter unkindness and opposition from those who have been their friends and helpers in the kingdom of Christ. And this has been the lot of every generation of faithful men, since the time when the aged and *imprisoned* Apostle recorded, "Alexander the *coppersmith* did me much evil." "At my first

answer no man stood with me, but all forsook me." In the association of several ministers in one circuit, and in the Annual Meeting of the District Committee and the Conference, Methodism provides more than any other church for this fellowship of its ministers. Many have returned from these annual sessions encouraged and strengthened by the brotherly sympathy they have received, and by the mutual exhortations, confessions, and prayers in which they have joined. We are not therefore surprised to learn, that Mr. Carvosso returned from the Financial District Meeting, which was held soon after he entered on his new circuit, with much stronger faith and greater confidence to labour. Especially, as during the time he was absent he had the opportunity of attending several missionary meetings, where he was greatly assisted in pleading the cause of the Saviour and of a redeemed but sinful world.

The next day after his return, he writes :—
 "It was the evening of this day, twenty-one years ago, that I arrived at Torpoint to commence my feeble career in the ministry. A survey of the three times seven years which have since rolled away, is humbling and quickening to my soul : I am humbled, *greatly humbled*, because I am yet so exceed-

ingly deficient and unworthy of my name and office, as a man of God, and as a messenger of Christ to a ruined world. O my Lord and my God, 'cast me not away from Thy presence, and take not Thy Holy Spirit from me! I am somewhat quickened by this morning's reflections; the mercy of my gracious Saviour, the veracity of the promises, and the experience I have had of the Divine faithfulness, have conspired to lift me up and to lead me to 'thank God and take courage.' Long before break of day, as I lay ruminating in bed, my heart became oppressed from various considerations. 1. From a view of my actual and comparatively defectiveness for the great work of the ministry, placed as I now am, at the head of Methodism in this isle. 2. From a painful sense of my want of progress in the Divine life. 3. From the present state of Wesleyan Methodism, comparatively stationary with respect to numbers, and with dissensions and jealousies still existing within our own bowels. 4. From the low, cold, waning state of the Societies forming the circuit now especially committed to my trust; and, 5. From the sight of the millions of unconverted, God-dishonouring, miserable sinners, with whom *the world, savage and civilized, is yet filled.*

“Am I faithless? Am I cold? Am I idle? Am I narrow-minded? Alas! too much of all this I am! O God, give me the faith which can remove mountains, and that love which casteth out fear! Once more I will lift my eyes to ‘the hills whence cometh my help,’ I will shake myself from the dust, buckle on the armour afresh, and with new desires and hope, address myself more vigorously to the great work. A band-meeting for leaders and local preachers, a penitent-meeting, and a new class, have been suggested as means of good to my own soul and the souls of others. Through grace strengthening me, I must also try to be more serious, watchful, prayerful, spiritual in conversation, and active and courageous for my Lord and Master in all things. O that I may go forth, ‘making mention of His righteousness and His only!’”

Towards the end of the year, he appears to have been encouraged in his work by many cheering tokens of the Divine approval.

“December 5th.—There is some little improvement in the spirit of prayer amongst us. We have commenced a prayer-meeting at five o’clock A.M., which has been well attended. We have also begun the band-meetings with a hopeful prospect. Not much has

yet been done in the way of conversion, but there is a decided improvement in the spirit of devotion ; and herein is, doubtless, the promise of a shower. Speedily, O Lord, may the floods descend upon us !

“14th.—I preached yesterday at Cowes, morning on Ezek. xxxvi. 25—27, and evening Rom. iv. 5, with very considerable assistance from above ; and generally do I feel it good to my own soul to insist on these points. May pardon and holiness be more and more known among us.

“18th.—Our early meetings in the temple are doing us good. The tone of piety is rising, and many are seeking and expecting great things.


“January 7th, 1826.—In holiness and righteousness, O my God, may I this year walk before Thee ! My desires are set on things above, I live a life of faith ; but I want to be more fully established in the purity and blessedness of the Gospel. In the past Christmas, I saw and felt more of redeeming love than at any preceding celebration of the festival. ‘Thanks be to God for His unspeakable gift !’ ”

He was anxious, if possible, to promote confidence in each other, and union of effort among the members of the Society. And as

one means to this, he held Jan. 20th, a meeting which he thus describes:—"About 250 members of the Methodist Society and hearers in our congregations took tea together in the Choral Room of this place, which was hired for the purpose. We met at five o'clock, and spent nearly five hours together in agreeable conversation, singing, prayer, and in listening to addresses on various topics, interesting and important to those who cherish a love for Methodism. My aim in having such a meeting was, to cherish vital Christianity in our own souls, and to stimulate the exertions of all those pious and benevolent friends, who are actually engaged in the support of our various Christian and benevolent institutions. The subjects on which the meeting was addressed were,—The work which God has accomplished in the earth by the instrumentality of Methodism; the rise and progress of the Society in Newport (now consisting of more than 200 members); the importance of Christian communion, as exemplified in our economy; the various institutions springing from the living root, such as sunday schools, bible, tract, benevolent, temperance and other societies. It was a delightful meeting, the good effects of which *will, I trust, be seen after many days.*"

These persevering efforts were not without beneficial results. March 1st, he says,—“I have often been specially blessed in preaching; and, God be praised, I have heard of several instances of souls being awakened under the word. We have some spiritual prosperity in the circuit, and there is an earnest, pleading spirit among the people. O Lord, pour floods on the dry ground!

“April 26th.—I have lately felt increasing power to rejoice in Christ Jesus. The fullness there is in Him for sinful man has appeared in a more striking light, and I have had the way to Him by simple faith newly lighted up. I never before had such conceptions in preaching Christ. Truly our call is to minister Christ; this makes the ministry pleasant, and the word spoken profitable to souls, whose true sustenance and present and everlasting heaven is Christ alone. Yet has the enemy been permitted to harrass me much, and at some seasons I have thereby been in great heaviness. This morning, at the five o'clock prayer-meeting, while one and another were praying for me, and blessing God with much simplicity and fervour that my lot had ever been cast with them, I felt *it only* to be a timely cordial to assist me *under severe conflict*. How does God set



one thing over against another ! It was indeed a blessed meeting, and many souls are getting good ; still there is not such a cleansing power in operation, nor such a shaking among the dry bones, as are sought for and even expected. Yet I will be thankful for what I see ; several have lately joined the Society, and a great number have found peace with God. O that the Lord would still more sensibly and graciously help me in all I have to do and to suffer."

A month after the above, he records a similar condition of gradual progress, which appears to have continued till after the next Conference, when the leaven of disaffection, which he hoped to have removed by the more powerful leaven of grace, began to display new energy and to fill him with fear for the result.

Before we proceed with the statement of his work during his second year's residence here, it is our duty to record the termination of the severe domestic trial, to which we referred during his residence at Redruth. The whole case is fully stated in the following extract, in which Christian resignation and paternal love are very finely blended.

" June 11th.—This afternoon, about fifteen minutes before five o'clock, my dear son, Ben-

jamin, quitted this world of sin and sorrow ; and, we have reason to believe, entered into that rest which our gracious Redeemer has provided for those who come to Him and endure to the end. He was eleven years and eight months old. Truly in his case is exemplified the truth of that Scripture, 'Man that is born of a woman, is of few days and full of trouble.' Very great have been his afflictions ; few of his age have suffered more. He was seized about four years ago, and laid up with dreadful sufferings for some months. He partially recovered, and we sent him to Kingswood School, from whence he returned in the latter end of April last year, and ever since he has remained in the furnace till this day. Oh ! the throes, both of body and mind, he has passed through ! But now his sufferings are over. As he appeared more inclined to mingle with sinful boys, and was less spiritual than some of the others, both his mother and myself had many fears about him as to his future life. I was led to pray for him very specially on this account ; and several years ago I received such an answer respecting him as I have never received for any one of his brothers or sisters. While engaged in prayer for him, I had a powerful impression that God would save him. Thank God

for such an assurance as I now have of his final safety. It was not till the 1st instant that we had any evidence of a change of heart. That day, the June book parcel came to hand, in which was that beautiful little tract, 'The Young Cottager.' Without knowing that he had expressed a wish to hear it read, I had sent for it. His mother took it immediately and read it to him ; and, glory be to God, while she was reading he found peace with God ; and the sensation of joy was so great, that he got up in bed, exclaiming, 'Mother, I am healed body and soul.' When I came home in the evening, he said to me, 'I feel quite changed within, father. I can now believe the Lord will save me from all my sins, and take me to heaven when I die.' On farther examination, he appeared clearly to apprehend the atoning and risen Saviour by faith, and to feel that God had by the Holy Ghost made him a new creature. In all the pains he afterwards passed through he never lost the faith and hope he then received. Last night, about eleven o'clock, referring to his expected end, he said, 'not many nights of pain more now ; what a glorious change it will be to pass from this suffering in the twinkling of an eye into glory ; I am sure Christ will not cast me out if I be-

make for the benefit of any who came within his influence. He records one of these cases in the following manner:—"I have heard of one young person, to whom my conversation was useful, at Ryde. She took up her cross and knelt down for prayer before her fellow-servant, when retiring to rest. This, with the change which her fellow-servant saw in her conversation and deportment, seriously impressed her; and now they have both joined the Society. May they be faithful!"

Some others were stirred up by his earnest conversations to seek and obtain the full sanctification of their souls, who, with much modesty, but also with great steadiness and courage, witnessed a good confession of this full salvation. But a few days after recording these examples of the power of Divine grace, he says,—“My soul is sorrowful because I do not see sinners converted. Lord, make the ministry more fruitful.” And on the 10th of March, we have a fuller statement of the severe exercises of his soul on behalf of the church. “At this time, I feel heaviness of spirit and great want of faith. My soul has of late mostly been low. There is a want of prosperity in the Church, and my efforts to *rally matters* seem unsuccessful, both within *and without*. O Lord, revive thy work in my

heart and in the church ! For many years, I have observed *Friday* as a day of partial abstinence and special devotion ; but, in consequence of indisposition, I have omitted this, during the last six weeks, and the loss is felt. To-day I have again returned to my old rule. O, my God and Saviour, what a want of unction have I lately felt, both in the closet and in the congregation. Come, O Spirit Divine, and breathe on these dry bones, and let there be more abundant life in my heart and in the people in my charge ! Pastoral duties, secret prayer, and more attention to pulpit preparations, are the three points to be observed more sacredly. Jesus, give stability, and faith, and power. Amen."

No improvement appears to have taken place in the religious condition of the circuit, nor is there any record of violent opposition from those whose views were unsettled with reference to the discipline of the body ; but there was so much apathy manifested with reference to the work of God generally, and so many of those little, vexatious obstructions presented to his operations, which invariably accompany a state of religious decline in the church, that he deemed it best to remove to a new sphere of labour.

Mr. Carvosso had received an invitation from the St. Austle circuit to labour there during the next year ; but, as he was unable to make any reply in March, they consented to leave the case open till June ; he, therefore, immediately after the Quarterly Meeting, accepted their invitation, and expected in due time to be appointed to labour among them. At the Conference, however, it was found that the state of the Liskeard circuit demanded especial consideration, on account of the serious mischief which had already been done there by the agitation, and the threatening of greater evils which yet continued. Mr. Carvosso was well known and greatly respected through the whole of the circuit. Many of the influential members were the fruit of his labours, when in the circuit twenty-two years before. The representative of the district knew him well, and was sure that in any circuit he would be a blessing ; but, for the reasons named, would be particularly so at Liskeard, under existing circumstances. At his earnest request, therefore, Mr. Carvosso was appointed to this circuit, where he arrived on Wednesday evening, August 23rd. He says—"I have *been* received affectionately among my old *friends* in the circuit, and am well pleased to

have my esteemed brethren, Grose and Christophers, as my colleagues."

This appointment, though "submitted to from sheer duty," resulted most happily. He had unbroken harmony with his colleagues, who were very efficient helpers in the work of the Lord. He experienced great personal prosperity and joy of soul, and saw the cause of God triumph over the various obstacles which opposed it. And when, at the end of three years, he departed, he left the Societies increased in number and spirituality, and working harmoniously together in the service of the Lord; while some chapels had been enlarged, new ones built, and several, which were nearly lost, were secured to the connexion. Soon after he arrived, he gives the following view of their depressed and shattered condition:—

"The rent in the circuit is bad, very bad; yet not worse than I feared. Some of the lost ground, we shall, by the Divine blessing, recover; but I expect the greater part of the seceders will settle down in a separate body. Lord, help us to act as faithful stewards." And again, a day or two afterwards:—"October 1st.—In giving tickets, the sight of our broken ranks, as exhibited in the class books, *has brought great heaviness into my soul.*"

have a load on my spirit : Lord why hast thou afflicted us ? It is humbling, very humbling before God and the churches. My heart is heavy. But many have been the seasons of refreshing since I came to the circuit ; and I am encouraged to look for a year of peace and prosperity." Nor was this hope disappointed, or long delayed. The next extracts will show that in these troublous times the walls of their Jerusalem were rebuilt.

"6th.—This day we hold the special quarterly fast, recommended by the last Conference. I have strongly urged its observance in the circuit, and have reason to hope that the exhortation has been responded to very generally. O Lord, hear us while we call upon Thee ! This day I would humble myself greatly before God, for my own sins and manifold defects, and for the manifold sins and defects of our Israel. In myself and in others, I see much cause for humiliation. The Lord says, ' What could have been done more to my vineyard, which I have not done in it.' Yet, where is the ' fruit unto perfection.' I wish to see my own sins and those of the section of the church to which I belong, to feel a godly sorrow on account of them, and to cry mightily to God against them. Lord, purge out the old leaven, both

from my heart and from the whole connexion. May our prayers this day be heard, and may the Lord pour floods on the dry ground.


“*Evening.*—We have had four separate services in the chapel, and gracious seasons have they been. The spirit of confession, humiliation, and prayer, has rested upon us graciously; and I cannot doubt but the results will be beneficial to ourselves and to the church at large. Grant, O Lord, that Thy people may *pray always and not faint.*”

Shortly after the above was written, they held their Quarterly Meeting, which was of a very encouraging character, and the love-feast afterwards was the best he ever attended.

Under the date of October the 28th, we have a record of another of his successes, while sowing beside all waters. “Last Sunday, I was at Looe. When there, about four weeks before, I conversed with Honor —, for two or three minutes, about the salvation of her soul. She was wholly unacquainted with religion and living without prayer. I pressed her to promise me she would that evening commence prayer. She was reluctant, but at length said in a firm tone, ‘I will try to pray to night.’ Being the servant at the house where I was entertained, I took occa-

sion to step into the kitchen, and inquired of her what she had been doing since she gave me the promise. I no sooner spoke to her than she burst into tears, exclaiming against herself, as a sinner burdened with guilt and penitential sorrow. Her fellow servant was also weeping, being smitten in the past month by the change in Honor's conduct. I found, on inquiry, that no sooner did she attempt to fulfil the promise, than the Spirit began graciously to work upon her heart. How ready, O, how ready, is God to hear when we call upon Him! I prayed with them in the kitchen, and left them weeping. On Thursday evening, I preached at Brad-dock, from Ezekiel xxxvi. 25. It was a gracious time. One woman received the blessing of a clean heart, and bore a most sound and satisfactory testimony of the great change wrought in her. In different parts of the circuit good begins to appear, and great hopes are entertained of an outpouring of the Spirit. There is much Christian union amongst preachers and people. But those who have left us are very hostile, and call for the exercise of much wisdom and patience."

The last mentioned cause of anxiety, was especially so to Mr. Carvosso, as many of



those who were foremost in this hostility, were his warmest friends when in the circuit before, and, in some instances, acknowledged him as the means of their conversion. But, as in the days of old, they judged him their enemy, because he told them the truth. The indications of good, however, continued and increased, as the following statement shows :—

“January 1st, 1838.—I entered the year at the watch night, at Polperro: it was a good finish to the old year. The affairs of the circuit are in a prosperous state. Our numbers at the Quarterly Meeting were eight hundred and fifty-six, and seventy-eight on trial; being two hundred more (including those on trial) than when we came into the circuit. There is, I trust, an increasing spirit of faith and prayer amongst us. In some places, there is a good work going forward in the conversion of sinners. But we have some trials from the leaven of disaffection to Methodism. At times, my faith is much tried from this quarter. O that the Lord would overrule all for good. The last four months, on the whole, have been more profitable and joyful than any I have spent since I left the Penzance circuit. I have felt some *confidence* in praying, that this year may be

the best the church has ever witnessed since the jubilee of Pentecost. At times, it seems the conversion of the world is but a trifle for the Spirit of Omnipotence to accomplish; yet, in close connexion with such feelings, I am the subject of fierce conflicts from some small opposition. I much want to improve in my manner of bearing opposition."

Almost every page of the journal supplies proof, that the ruling passion of his life was a desire to save souls. When this object was accomplished, every thing appeared to be a source of profit and joy; but when by any means it was hindered, he appeared to be unable to take pleasure in any thing; even the supplies of spiritual blessing to his own soul were interrupted, and his ability to claim the promises for his personal comfort and salvation was greatly diminished. At the time with which we are now concerned, the records often glow with a triumphant confidence and joy in the Lord and in His Gospel; which those who had the privilege of an acquaintance with Mr. Carvosso, will remember so often to have observed in his countenance, and the tone of his voice, when speaking of the glory and grace of his *Saviour*.

"February 24th.—Thank God, the past

has been a good week. I preached on Sunday with Divine aid; and since, with great liberty. The good work is still going on in the circuit. Many souls are getting good; but there is great want of a deeper work in the professing church.

“March 31st.—On Thursday, we held our Quarterly Meeting; a day of much peace and harmony. We had an increase of forty-eight members, with one hundred and thirty-two admitted on trial. For these tokens of mercy, ‘many thanksgivings redound to the glory of God.’ The circuit is, on the whole, in a blessedly flourishing state. In a few of the Societies, religion is in a languid state, and here and there is one who is disaffected. May I profit by all things, whether painful or pleasing.

“May 12th.—I feel more than usual of the spirit and blessedness of prayer. My heart looks to God, and longs for more of the Divine nature, more of the Spirit of holiness, and more abundant success in the ministry of the word. In the last week, I have been much encouraged in delivering the Lord’s message. It has appeared to take hold of the hearts of the people; but I hear of no conversions by my sermons. *This is humbling.* Give me, O give me souls!

Speak, Lord, by thy servant to-morrow ; O save, even by me ! I preached missionary sermons last Sunday, at Launceston, and had unusual help : it was one of the happiest Sabbaths I have ever spent. And on Thursday, while preaching at Liskeard, I had such assistance and there was such an unction as I have not known here before. Thank God for his goodness. But to-day I have been a little tried from church affairs. I am, however, striving to turn all my trials into badger's skins for the covering of the ark ; for the promise is, ' upon all the glory there shall be a defence.' I now calculate with greater confidence, that my sorrows shall be turned into joys. O for a mightier faith !"

While attending the Conference, which this year was held at Bristol, he not only was much blessed in the religious services in which he joined, and by his intercourse with his brethren, but was also especially encouraged by the intelligence he received from many of them, of the great spiritual good which had been effected by the memoir of his father. In the United States of America, in our Colonies, and through the United Kingdom, it had been extensively read, and *had been made a great blessing to many souls.*

It can scarcely have failed to strike the reader of these pages, that Mr. Carvosso's standard of Christian privilege and duty was very high, and that there was danger lest he should unnecessarily yield to discouragement on this account. In his jealousy over himself, he appears sometimes to have lost sight of the fact, that heaviness is a necessary result of the manifold temptations of the present life. Salvation, undoubtedly, is a conscious enjoyment. But is it not also plain, that the Lord is sometimes pleased to try, and so improve, the faith of his servants by permitting those exercises of mind which greatly diminish present joy? Such was the case with Mr. C. at the present time. And had he discerned the purpose of the Lord in such circumstances, we think he might often have received comfort which he did not enjoy, and, perhaps, have been saved from most distressing conflicts which attended the close of his life. The following extracts will show the state of sorrow of which we speak :—

“August 20th.—Yesterday, I preached with some liberty, and felt an ardent desire to commence the Methodistic year well. I was not without shame in reviewing my own spiritual state; for the past year has been *one of my best years*, as it respects spiritual

intercourse with my colleagues, and accessions to the church, three or four hundred having been added to the Society. Yet, I feel less of the gracious inward power, less of the lively joy, than I have felt at the beginning of some of the twenty-three past years, which have rolled successively away since I entered on the ministry. But I feel grateful that the way is open to rise above, even infinitely above, the best moments of my life of faith. 'Restore unto me the joys of Thy salvation, and uphold me with Thy free Spirit.'

"Sept. 15th.—In the past month, I trust I have gained some ground in the Divine life. I see more of the importance and excellency of religion; I long for more inward stability, more fixedness of desire, of faith, and of love.

"Nov. 4th.—My mind is somewhat dejected, although more sensibly assisted this day in preaching than I expected in the morning. O why this comparative barrenness! I am deeply ashamed of my want both of faith and love. O Lord, forgive Thy servant, and stir him up to pray! My God, my God, save me from passing another week *in such a stagnant state of mind!* And O *make me useful to souls!* Lord, deny not

Thy servant the happiness of saving another soul!

“January 1st, 1839.—Another year is gone. How rapid is the flight of time! Lord, help me to be more diligent in improving its moments as they pass along! In the past year I have made less improvement than I anticipated. I do not gain that ground in the Divine life which I could wish. At the watchnight, I felt my soul humbled as I entered the new year. My first tears were tears of penitence for past unfaithfulness; and I felt so much from past failures that I could not promise myself such great things this year, as I have sometimes done on the early morn of the new year. Still, my soul was much profited; I was, indeed, comforted and strengthened. At the prayer-meeting, also, this forenoon, for the general outpouring of the Spirit, I was much blessed. I had faith in prayer. The propriety of asking for that great work, the conversion of the world, appeared in a clearer light than usual. My hope of the ultimate conquest of evil was greatly encouraged.”

An interruption of nearly seven months now occurs in the journal, at the end of which, he says,—“They have been marked *with many mercies*. I have enjoyed an in-

creasing sense of dependence on the Lord; and, I trust, increasing spiritual victory. My heart is wholly the Lord's. In the pulpit, I generally feel his presence, and, in some instances, the word has been rendered fruitful. But I want more eminently to feel I have a pure, praying, believing, loving heart."

The tenderness of conscience which he maintained was a perfect realization of the prayer,—

" Let each omission pain
My well instructed soul,
And drive me to the blood again,
Which makes the wounded whole."

" August 2nd.—I, this day, disobeyed a call of duty with reference to social prayer. I have suffered severely from it since. 'O that thou hadst harkened to my commandments, then had thy peace been as a river.' 'To obey is better than sacrifice!' May I, for the future, have a more obedient ear!

" 11th.—I have felt reprov'd most of the day for being prayerless during the after part of yesterday. I felt it very good to pray with my colleagues; yet, somehow, I lost the spirit of devotion before night, and have scarcely regained it to-day. I preached *this evening* on Divine providence with some *liberty*; yet, at the sacrament afterwards,

the unction was wanting. O my God, pardon the sins of my holy duties! I will try to live more in the spirit of prayer. Lord, help me!"

During the last year of Mr. Carvosso's stay at Liskeard, he appears to have laboured with comfort to himself and with profit to the people. The following record of experience shows an increase of peace and joy:—

"September 27th.—I am this day *fifty years old*. I will sing of mercy; for mercy and goodness have followed me all the days of my life. Truly my heart says, 'Bless the Lord, O my soul, and forget not all His benefits; who redeemeth thy life from destruction, and crowneth thee with loving kindness and tender mercies.' At this time, contrary to what I usually feel, the sense of my weakness and unfaithfulness gives place to a sense of gratitude for Divine goodness. 'I love the Lord, because He hath heard my voice and supplications. Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live.' I have now passed the meridian of my days, and truly I may say, hitherto the Lord hath helped me. O may my latter days be my *best days!*'"

At the District Meeting this year, he again offered himself for the mission work, and found the victory, which thus was obtained in his own heart, a means of peace and joy. This offer, in consequence of his advanced age and the number and feebleness of his family, was declined by the Committee. He was therefore permitted to spend the remainder of his days in his native land.

“At the June Quarterly Meeting,” he says, “my poor services in the circuit for the past three years were kindly noticed. Certainly, the Lord has blessed the circuit. ‘Not unto me, O Lord, but unto Thy name be the glory.’ I am ashamed, and tremble. Yesterday, I was permitted to suffer from my public duties. My God saw it needful to correct. I desire to receive it at the hands of the Lord, and trust to profit from it. O how often I require correction! May patience have her perfect work.”

Just after his arrival in his new circuit, he records—“I left Liskeard, with the good wishes of many, and my mind much at peace with God and His people. The three years spent there have been among my most happy. My soul has prospered, and many have been added to the church. I entered on the circuit with seven hundred and thirty-

five members; I leave one thousand one hundred and sixty, and one hundred and fifty on trial, and have divided that large circuit, a measure which, I trust, will be for the permanent furtherance of God's cause. Three chapels have been built; one, nearly new, purchased; three others enlarged; and one of a larger description, now far advanced in building, at Liskeard. For this last, I raised £31 whilst on a visit to my friends in the western part of the county, immediately before I left the circuit."

Soon after his removal from Liskeard, the principal friends in that circuit presented to him a valuable watch, accompanied by a copy of the Memoir of his Father, elegantly bound in morocco, on the fly leaf of which it was stated, that they were "presented by a few friends of Liskeard and Saltash to the Rev. Benjamin Carvosso, as an acknowledgement of the diligence, fidelity, and affection evinced by him in the superintendency of the Liskeard circuit for three years immediately succeeding a period of distressing agitation, and as a grateful reminiscence of the blessing with which it pleased Almighty God to crown the labours of their beloved pastor."

On the receipt of this, he dispatched a long

letter to the donors, of which the following is an extract :—

“BAENSTAPLE,

“*October 22nd, 1841.*

“MY DEAR CHRISTIAN FRIENDS,

“It is one of the most pleasing and grateful recollections of my life, that God was pleased twice to revive His blessed work in the Liskeard circuit while I laboured in it. I well remember the dark cloud that brooded over my mind during the last four months of the year 1815, and never can forget, that while alone, and prostrate before God, in an upper room of the preacher's house, at the commencement of the following year, my sorrowing, praying heart was penetrated and cheered by the application of that precious promise, ‘I will clothe her priests with salvation, and her saints shall shout aloud for joy.’ Before the lapse of three revolving months, the gracious intimations of this promise were fulfilled, the clouds burst in mercy, floods were poured on the dry ground, and the glorious Lord revealed himself as a place of broad rivers and streams. His garden appeared in all the verdure of spring, and when we left, great was our joy in beholding the ‘trees of righteousness’ budding with the riches of abundant and mellow fruit. Glory be to Him

who alone 'giveth the increase'! If the Divine enjoyment of any single day of the twenty-seven years of my ministerial life, stands out in more bold relief than all the rest, it is the last day I spent in the circuit in 1816. On that day, in company with a few friends at Cuttenbeak, my soul received such a visit of the Heavenly Comforter, as filled it with unutterable joys, and gave it a long-felt impetus heavenward. The associations of that happy day are never revived, but my sails fill afresh with the delightful breezes from the spicy mountains.

"The Conference of 1837 found this fair field of Methodism torn in pieces by the wild boars of the wood, the hedge was broken down, the vine uprooted and trodden underfoot, and the clouds rained no rain upon it. I received my second appointment to the circuit with the mingled emotions of disappointment, sorrow, sympathy, and hope. With my little family, proceeding from Torpoint, I marked and entered over the boundary line of the circuit late at night, in the spirit of prayer and faith, directing my inquiry upward, 'Wilt Thou not revive us again, that Thy people may rejoice in Thee.' At my first public address in Liskeard, I *was blessed* and encouraged; my excellent

colleagues were both present, and they were blessed and encouraged also. We lived and laboured together in great harmony ; our weekly band-meetings were eminently crowned with the Divine presence ; and we truly strengthened each other's hands in the Lord. We 'agreed' to ask for 'Sion's peace,' and we were heartily joined, in giving utterance to the Spirit's cry, by many leaders, local preachers, and other faithful souls. God heard prayer, the wilderness was once more made glad, and the desert rejoiced and blossomed as the rose. All our public meetings were attended by a blessed peace, and harmony, and love. Many wept for joy at the contrast of former days. Prosperity returned to the circuit. Pecuniary embarrassments and other impediments yielded to the united efforts of ministers and their flocks. The mountains flowed down at the presence of the Lord, and hundreds were added to the fold of Christ. A large circuit debt of long standing was paid off ; many chapels were built and enlarged ; the numbers in Society raised from seven hundred and thirty-five to one thousand one hundred and sixty-three ; and all things amicably adjusted for dividing the circuit. *In all this, indeed, I am sensible little was done by me ; but it was my happiness to be*

placed in the midst of it and to see it done. I may say, I 'went forth weeping, bearing precious seed'—yea, 'I sowed in tears'—and now I 'come again, rejoicing, bringing my sheaves with me.' I saw the Lord turn again the captivity of our beloved Sion, and my mouth was filled with laughter, and my tongue with singing. In remembrance of these things, I will 'magnify the Lord with you, and we will bless His name together.'

"But I must not forget the gift; it would be ungrateful in me to do so. 'Not that I desired a gift,' for I trust I can say, 'I seek not *yours* but *you*. Yet am I thankful to those concerned for the token of friendship and brotherly kindness, and for the evidence, which I perceive in it, that my very defective services in the church are met by you with such a tangible and pleasing mark of approbation. It is a thread, a golden thread in the cord of love, which binds my heart to a spot and to a name, which, for other and weightier reasons, must be for ever dear to me. It obviously originated in such feelings as cannot but be grateful to me; and the remembrance of it will not improbably serve to encourage the faith and cheer the heart of your friend and former pastor, in such *hours as his circumstances may not permit*

him to reject any consideration that may support his hopes and strengthen his hands in God. A minister of Christ is not only in danger of being 'exalted above measure,' but more frequently is he in danger of being swallowed up of much sorrow. Fiery darts, peculiar to the office, and the sad lack of apostolic faith, often depress a certain class of the heralds of the cross, so that their 'weaker vessels' are in no small danger of being 'cast away.' It is only through your prayers, and the supply of the spirit of Jesus Christ, that they can be 'helpers of your joy,' and faithful stewards of the mysteries of God. I appreciate the motive which prompted the commendation bestowed on the little volume, which you have presented to me in an attire so elegant. I thank you for this testimony of your esteem for the name and remains of my honoured relative, and for this acknowledgment of his usefulness in the Liskeard circuit.

"Did you, my friends, by presenting the beautiful and useful piece of mechanism which accompanied the volume, intend to remind the preacher that 'faith without works is dead, being alone;' that, if faith *be the mainspring in the Christian life, there must be some visible proof of its*

excellence ; and that where this faith is perfect, it is shown by proofs of various classes and of various degrees of excellence, like the indices of the ‘seconds, minutes, and hours,’ on the face of your exquisitely-finished and valuable present : that the hidden main-spring, like the hidden life in the Christian, keeps in motion every weight, lever, and hand ; producing harmony in itself, utility to beholders, and honour to its maker—even as believing with the heart unto righteousness produces peace and harmony in the human breast, ministers instruction and admonition to those that are without, and redounds to the honour and glory of Him who is the Maker of us all ? Or, did you design by your gift to point your friend to the flight of time ; to remind him of the value of every hour, minute, second, which your kind care has so plainly marked before his eyes ; to stir him up, and, through him, to stir those up to whom he now ministers, to increasing diligence in ‘redeeming the time,’ and in preparing for that solemn hour ‘when the Son of Man cometh ?’ Or, did you intend to present such a memento of your love, as, from its nature, might be continually under the eye of your friend, to remind him of the *duty of bearing you, and your households,*

and the circuits which you represent, upon his heart, when he appears before the mercy seat as an intercessor for his absent friends and for the Israel of God? Be this as it may, your estimable gift was opportune; I prize it as an evidence of your more estimable friendship, and I beg you will accept for it *my sincerest thanks*.

“Whether I look at my *watch*, or my paper, or think of your time to be occupied in reading this epistle, I am reminded of the duty of hastening to present my best love (in which I am joined by my beloved wife) to your valuable and valued wives, and to your dear children, and to subscribe myself,

“Your obliged and affectionate

“Brother and Friend,

“B. CARVOSSO.


“To Messrs. S. PHILLIPS and P. ROBERTS.”

The reader will see from the foregoing extracts from the journal, that the results of the three years' labour at Liskeard were very encouraging. But this will be more manifest, when he learns that at the time Mr. Carvosso went to the circuit the enemies of Methodism had boasted that they had nearly *destroyed* it; and the friends of the cause *had become* so discouraged, that many of

them supposed they would only be able to support one minister. Instead of which, not only were three sustained, with the help of a small grant from the Contingent Fund, but, at the end of the term, four ministers were actually labouring, where, three years before, it was feared one only could be maintained. He had, therefore, the pleasure of looking back on three happy and successful years of labour, by which the work of the Lord was permanently extended. Perhaps this is the most suitable place in which to introduce an estimate of the character of Mr. Carvosso, for which the writer is indebted to the Rev. S. W. Christophers, one of his fellow-labourers in this circuit. He says:—

“ I spent two years with Mr. Carvosso, at Liskeard; and I shall always look at my association with him, as one of the happiest circumstances of my ministerial life. We entered on our work at a time when every thing around us threatened a severe trial of our Christian principles; but in his example it was shown, that trial from without may painfully affect the sympathies of a Christian, while they confirm his faith and set forth the consistency of his character. No one could be in Mr. Carvosso's company

long, without seeing that the features of his piety were remarkably distinct. There was deep spirituality, without any mysticism or cant; and there were times in his presence, when one was moved by turns to venerate and love his example, and to bemoan the dwarfishness of one's own religion. He had evidently formed the habit, not only of preaching to himself as well as to others, but of carefully watching the effect of truth upon his own mind, and of tracing from day to day the Holy Spirit's work upon his soul. As might be expected in such a case, his insight into human nature was keen, and his first estimate of Christian character generally correct. He seemed ever to look at men and things in the light of that revealed truth with which he daily held deep communion; and hence, whether he privately reproved sin, or drew out the thoughts and feelings of a fellow Christian, his speech was 'in demonstration of the Spirit and of power.' Nor did I ever know him to neglect a favourable opportunity of appealing to a sinful conscience, or of courting the pleasure of spiritual intercourse with a pious companion. The holy enjoyments of our weekly preachers' meetings can never be forgotten. They are *never* recalled, but they refresh me even



now. His readings, his occasional expositions, his remarks on passing circumstances, as well as his prayers, all showed a mind deeply imbued with inspired truth, and a soul which ever strove to keep itself in a spiritual atmosphere. On some occasions, and to some persons, Mr. Carvosso might appear to be severe or cold, and perhaps he was naturally prone to asceticism; but those who could at all sympathize with one who steadily aimed at realizing the highest standard of heavenliness, could see strong decision and amiable temper harmonized in his example. Indeed, I could heartily wish that his character were studied by all who are in danger of valuing talents more than piety; for he was one of those whose lives throw light on our Lord's declaration, 'Whosoever therefore shall humble himself as a little child, the same is the greatest in the kingdom of heaven.' "

CHAPTER VII.

Mr. CARVOSSE was next appointed to Barnstable, which he described to the President as "an old-fashioned circuit, thirty-six miles in length and of proportionate breadth." The people were lively and affectionate; and he spent the full term of ministerial labour among them with great personal comfort. A week after his arrival, he says:—"I have preached a few times, and have seen many of the friends, and in both respects am encouraged. The word has, in some instances, been powerful and profitable, and the people are kind. In the town, they appear to be earnest, and are in expectation of greater manifestations of the Spirit from on high. Many are hungering and thirsting after *righteousness*. I pray God that he would *mercifully* afford me help, that I may divide

the word of God aright, and ‘give unto each a portion of meat in due season.’

“September 9th.—I feel increasing assurance that my steps have been directed by the Lord. His blessing attends the word. Sunday, at Ilfracombe, his hand was upon me, and the day was hallowed to me and to the people. Last night, at Braunton, an extraordinary influence rested on the congregation. At the close of the sermon, several were under convictions, and we held a prayer-meeting with the distressed. May the seed sown, and thus harrowed in, bear fruit to the glory of God.

“October 3rd.—Our quarterly fast and intercession was yesterday. On Wednesday, I preached in reference to it, and urged the people to attend. They responded nobly, and we had one of the best days of the kind that I have known for years. The spirit of prayer was poured upon us, and our pleadings, I doubt not, were heard on high. Several of our people are men of prayer. May the number of such be augmented!”

The above extracts show that the Lord had prepared the way of His servant, and that as he had in days past been employed in breaking up the fallow ground, so now other *men had thus laboured*, and he entered into

their labours. And to no man was it more delightful to gather the precious fruits of grace, than to Mr. Carvosso.

Just now, we find a record of successful intercessory prayer, of which a particular account was published in the "Christian Miscellany," of August, 1850, under the title of "A night at Clovelly." We give the brief record of the journal penned, at the time.

"November 12th.—*Clovelly*. At a missionary-meeting held here this evening, I felt much Divine assistance in speaking. When I returned from the meeting, I found many in tears about their husbands, relatives, and neighbours, who are at sea catching herrings, and the wind raging very high. Many from this village have, at no distant period, lost their lives in a storm under similar circumstances. We engaged in prayer, and I think I never felt such a spirit of supplication before. I rose from my knees with my soul deeply exercised in prayer; after a while, I took up the Bible, which was lying on the table, and threw it open. My eye lighted on Matt. xviii. 19, 20. Surely God was there to hear prayer. I went out to visit the sorrowing, and exhorted and comforted them. The *consolation* which some had was most striking. They felt assured that God would in-

terpose and save. He did so; for although sixty boats were out, on one of the worst nights ever witnessed by them, all came safe in the morning, with not even a yard of net lost. Many saw the finger of God, and praised His holy name. I never spent a more profitable night: it was a night never to be forgotten by me."

One such fact as the above destroys a thousand arguments against the efficacy of prayer, and shows how secure a hiding-place the believer has amid the distresses of the present life. "Be careful for nothing; but in everything, by prayer and supplication with thanksgiving, let your requests be made known to God."

The following records show no diminution of watchfulness or communion with God. The latter, especially, proves that the secret of the Lord is with them that fear him.

"March 28th.—My soul is humbled, and sinks low at the Divine footstool. I am insignificant and vile. But I have this hour received comfort and encouragement from these words,—'The Lord shall guide thee continually and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a *spring of water*, whose waters fail not:

This day, I felt much blessed while preaching from Rom. iv. 5. The blessedness of salvation by faith, I have seldom felt more sensibly. Oh! what a rock of salvation did I see! But oh, how quickly has the pleasure departed! I spoke here this evening on the same subject, and finished barren. I came into my study and opened on the above passage. My heart was touched and quickened. I look for greater things. May I pray and never faint.

“June 24th.—Another quarter is gone. My soul, what is thy state before God? I am sensible of no spiritual loss in the past quarter. Thank God, I move heavenward; slowly move. My soul dwells in peace under the shadow of Deity. I feel serene amid the world’s tumult and the rolling of the stream of time. Immortality stretches out to view, the good land is before me. O may I walk worthy of my high calling! I have of late, at times, been much tried by a sense of my own insufficiency; and have had the trial met by special visits from above in the delivery of the word. On Sunday last, I spoke twice here, with much comfort to myself, and, I hope, with profit to others. O for *more conversions!* In the last three months *my dear wife* has had a serious illness. She

was long laid by ; but, God be praised, she is now much better. While others thought she would not recover, both her mind and my own were supported by a promise given her at the commencement of her illness. It was preceded by, 'The sufferings of the present time, are not worthy to be compared with the glory which shall be revealed in us.' The promise especially applied was, '*I will add to thy days.*' Her soul was much enriched by the consolations of hope and love. I never knew her in any affliction so abundantly blessed from on high. Nor could we doubt but God would spare her. However, even now I rejoice with trembling, as she is in delicate health, and contemplates moving for change of air."

During the second year of his residence at Barnstaple, the family circle was again broken by death. Saturday, March 26th, he says :—"At about nine o'clock, this evening, William, my dearest William, my first-born son, died happy in God. He had been unwell for about two years. During this time he was mostly in the family. By reading and prayer, he profited amazingly ; his understanding developed its powers, his soul grew in grace ; and his humble and earnest desires to do good were strikingly manifest.

His piety was of a high order, and he won the esteem and affection of all who knew him. O my God! he was Thy precious gift, and Thou hast taken him to Thyself. His parents submit to Thy will. They sensibly feel their loss, but are so strangely supported by Thy mercy, that they are kept in perfect peace. O his exemplary life and happy death! May God make their announcement to the world an extensive and permanent blessing to immortal souls!"

The Sunday after the funeral, Mr. Carvosso, according to the dying request of his son, preached a sermon to young people. "The crowd which attended was great, and the impression apparently deep." A memoir of him was afterwards published by his father, from which it appears that his piety was eminent, and his desire to do good to others strong and incessant.

Towards the close of this year, we find him thus describing his experience of Divine grace:—"I long for more vivid discoveries of heaven, and for closer communion with Christ. In preaching Christ of late, I have had unusual liberty. I see *Him* more than ever to be the centre and soul of all good. O that I could communicate more of him

in my ministry! Lord make me more fruitful in saving souls!"

Several of the extracts already given from the journal, show that Mr. Carvosso felt the necessity of preaching the doctrine of entire sanctification with great explicitness and frequency; and of insisting on the possession of this blessing, as the privilege and duty of all believers. Nor do we think any one, who has carefully considered that doctrine as propounded by Mr. Wesley, and shown to consist in loving the Lord with all our heart, can deny the possibility or obligation of its attainment, without also denying the promptings of the Holy Spirit, the tendencies and yearnings of his own renewed heart, and the explicit teaching of the Old and New Testaments with reference thereto. Admitting it to be a provision of the Gospel to write this first commandment on the heart, it is plain that, for the improvement of individual character, and for the increase of that earnest love which constitutes Christian zeal and is the source of all religious enterprise, the continual exhibition of this truth to the church is necessary. Nor can we suppose this to be done with fidelity and prudence without manifest benefit. *At the commencement of his third year in*

Barnstaple, he appears to have had his own mind more deeply impressed than usual with the necessity of preaching on this subject. And the result was most beneficial to himself and others, as the following extracts from the journal show :—

“September 27th.—To-day I am *fifty-three*. Much peace within ; and some instances of usefulness to others have, of late, been brought to my knowledge. I find the word on Sunday morning was blessed to many. The subject was the importance of maintaining the doctrine of entire sanctification. I trust there is a quickening in the church to some extent. I see indeed many disagreeable, unlovely things among us, but have been encouraged to-day by these words, ‘The wolf and the lamb shall feed together,’ &c. This promise has increased my faith.

“October 10.—A good week, many instances have occurred of persons getting good. Several are stirred up to seek entire holiness, and some profess to have stepped into the glorious liberty. Yesterday, I preached on Rom. vi. 11, and was enabled to press full salvation by faith now, with gracious Divine assistance. The fortnight *before*, I preached on Psalm lxxiii. 1, and urged the importance of Methodists giving

prominence to the subject. It had a good effect on many hearts; new light and courage were imparted. Our love-feast, yesterday afternoon, was a very gracious season. Some testimonies of the work of grace in the heart were particularly affecting and edifying. Surely God is drawing nearer to us, and we shall see greater things than these.

“15th.—Still progressing. I have been grieved with the want of piety in some; but have spent the week in peace and profit. I have written a paper for the ‘Magazine,’ on the importance of more openly maintaining the doctrine of a clean heart. If inserted, I trust God will make it a blessing. It has done my own soul good to write it. Some of our most valuable members have this week stepped into the glorious liberty; may they stand fast! Thank God for the drops of a shower—may he speedily pour all the Spirit of His love!

“22nd.—The last was a good Sabbath; and the week has been spent in faith and prayer, and in humble exertions to get and to do good. I have preached from house to house as well as publicly, and have felt much peace of mind. The work of grace is deepening in God’s people; some, I hear, have *this week entered into the full liberty of the*

Gospel. O may I be enabled still to live in the Spirit!"

During this time of improvement to the members of the church, he was also cheered by the conversion of sinners. One case is recorded, which shows the importance of presenting saving truth in every sermon, and the necessity of improving every visitation of the Holy Spirit. The time in question was the Sunday after Barnstaple fair; the sermon was more especially addressed to the young, and had reference to the follies and sins of the preceding week. "A young woman, unaccustomed to attend the chapel, and who for many months had not been in any place of public worship, that night undesignedly strayed into the chapel, and during the service was convinced of sin. She never afterwards attended a place of worship. In a few days she was taken ill, but God revealed His mercy to her on her dying bed. She lived many weeks witnessing a good confession, and died in peace. 'Is not this a brand plucked from the burning.'"

Having seen his extreme jealousy over himself, we shall be prepared to give the most *unqualified* assent to the following review of *the year*:—

"December 31st.—The sun is gone down

for the last time in 1842. It is now near nine at night, and I am soon to go to the watch-night. What report has the year borne to heaven? Thank God, I trust I have gone forward to my reward. My faith is stronger, and I have a greater victory over self and sin. God is more the object of my desire, and my consolation is more uniform. I read the Bible with more pleasure for devotional purposes, the promises are sweeter, and I see more of the wonders of the law. My will is under more perfect control, and I trust I more generally walk in the Spirit, and have closer communion with God. In preparing for the pulpit, I seem to experience more Divine assistance; I have greater insight into doctrines, and into the connexion and bearing of the various Divine truths revealed in the Gospel. On the whole, I have a more lively sense of the Divine mercies. I see and *feel* my deficiencies, and at times in the past year I have been brought low; but on such occasions I have never failed of help when I have set myself resolutely to believe for a full salvation. To this I have been particularly stirred up since Conference. And in writing out my dear William's memoirs, my soul has been instructed, quickened, and enlarged. While his attainments in the

Divine life have much humbled me, they have also stirred me up afresh to seek, and to recommend to others, this great salvation. Thirty years ago, I began by seeking to be continually cleansed by bold acts of faith in the atoning blood, and it is this that has made life more happy in the past few months. To God alone be all the glory.

‘I will hang upon my God,
Till I Thy glory see,
Till the sprinkling of Thy blood
Shall speak me up to Thee.’”

The new year began well, and through the whole of it, he appears to have enjoyed a large measure of Divine comfort and strength.

“January 1st, 1843.—*Sunday*, a good day. I passed its first moments at the watch-night under hallowed feelings. Preached at our chapel here, in the forenoon, from ‘Cut it down, why cumbereth it the ground?’ The hearts of many were touched: it was a time of peculiar blessing from on high. Afternoon, renewed the covenant, and administered the sacrament to an unusually large number of communicants. Joseph came, I think for the first time, and with him two other lads of William’s Sunday School class for whom he had prayed so much. Surely

this is fruit of his labours, and connected with his death. In the evening I preached from 'From this day will I bless you.' A gracious power was felt in some parts of the service. 'Let Thy work appear unto Thy servants, and Thy glory unto their children, and let the beauty of the Lord our God be upon us, and establish Thou the work of our hands upon us, yea, the work of our hands establish Thou it.'

"March 20th.—In the last two months, I have preached on Friday evenings in a cottage, and the word has been attended with a blessing. This little circumstance has encouraged my faith. In several places in the circuit good is doing; small Societies have been doubled. Thank God, I still hold fast my faith in a perfect Saviour. I do not know that I have experienced anything contrary to love for the last three months. Faith brings the power. I believe and have the victory.

"July 15th.—Month after month, season after season, slips away. From the closing of winter, I now find myself advanced far into mature summer, days again declining. The sun has again reached his summer solstice, and is again receding from us. *Mysterious universe! how orderly, how vast!*

‘Lord, what is man, that Thou art mindful of him?’ And yet Thou art mindful even of me. ‘Bless the Lord, O my soul, and forget not all His benefits!’ I am all emptiness, all helplessness; but Jesus is my fulness, my strength, and my joy. Seldom have nine months passed of more spiritual peace and profit. Lord, direct my steps for the future. The Conference will sit in a few days, and I shall have a new sphere of labour assigned to me. O my God! my times and my appointments are in Thy hands. I have used my judgment, and now I leave the matter with Thee. Father, Thy will be done.”

The Monday before he left Barnstaple, the friends invited him and his beloved wife to a “farewell tea-meeting,” which was very numerously attended. Several addresses were delivered, expressive of gratitude to God for his appointment to the circuit and of great personal respect and affection for themselves. Mr. Carvosso says, — “The whole meeting was touching and hallowed in an extraordinary degree. I went to it cast down and heavy laden: the Lord met *me* there, and the relief was glorious. So many tears, I think, I never shed before *at any* meeting. At the end, I saw how

kindly the Lord had prepared me for it all by the previous exercises I had experienced."

Mr. Carvosso had received an invitation from the Sherborne circuit; he was accordingly appointed there by the Conference of 1843. He was received with a hearty welcome, and commenced his labours amid "many marks of kindness both from God and man." During the three years he remained in this circuit, he appears to have enjoyed increasing spiritual peace and prosperity, and to have had many proofs that his labours were not in vain. But with the insatiable yearnings of a regenerate soul, he was not satisfied with the degree in which either one was obtained. The following birthday review shows no abatement of spiritual life:—

"September 27th. — Fifty-four years of age. Humbled before God on account of my little holiness and usefulness. How small a portion of the Divine image do I bear; how little good do I effect! God, be merciful to me, an unfaithful steward of Thy grace. Still, though I am unfaithful, I do improve a little. Yesterday, was twelve months since I afresh believed for a clean heart; and through the entire year I have

held fast my confidence. Herein, therefore, I do rejoice and will rejoice. This believing is the victory. Yet, although I do believe, I sadly lack the fulness of the Spirit. During the present year, I have more frequently read the Scriptures on my knees than for some time past; and many precious moments have thus been experienced. While thus engaged, texts have met the eye and entered the heart which have become a source of much profit and comfort.

“ March 12th, 1844. Six months have produced little change. Thanks be to God, who ‘kindly continues to strive.’ I still believe in Jesus as my all-atoning and perfect Saviour. ‘All he hath, for mine I claim.’ Yes, *I claim* all the blessings of the Covenant. I dare believe; believe to the saving of my soul. Much courage, I feel, is required fully to comply with that spiritual command, ‘cast not away thy confidence:’ at this moment, after the lapse of six months, I can say—and I can say no more—‘Lord, I do believe.’ I hang upon the love, the truth, the power of the crucified God. This is the way, the old way, the good old way; I bless God, I do walk in it, *and I find rest* to my soul. I am thankful to record that good has been done in the

circuit: many souls have been saved and added to the church."

At the Quarterly Meeting, they found an increase of the finances quite equal to the augmentation of their numbers; so that general encouragement prevailed, and the various officers of the circuit were stimulated to engage with new enterprise in the work of the Lord. Just about this time, he had a severe attack of influenza, which laid him aside from all engagements in the church for some weeks. On the first Sabbath of his confinement, he says:—"O how much I want faith and patience, gratitude and influence, from above! There is not that freedom, that spontaniety of sacred feeling, secured in the covenant of life to the believer. O for more of the flowing peace, more of the joy unspeakable! I wish to profit by this affliction: may it be sanctified to me and to others."

The following case is an instance in which "A man's heart deviseth his way; but the Lord directeth his steps," Prov. xvi. 9:—"July 30th.—On the 4th instant, I went by mistake to Charlton, instead of Bishop's Down, lying in an opposite direction. Not willing to return immediately, *on my way home I turned my horse into a way I knew*

not. Listlessly I pursued the path for some time, and suffered myself to be carried I knew not whither. Finding at length I was in a neighbourhood of which I had some knowledge, the condition of an afflicted pair residing in that direction rushed on my mind with a desire to visit them. I pushed on a mile or two, and came to their house. Living far from the means of grace, and seldom visited by a religious friend, and being greatly perplexed by the world, I found them extremely disconsolate and dejected—in fact, apparently on the borders of unbelieving despair. I felt much in my efforts to instruct and comfort them, and left them full of gratitude, and felt I was greatly refreshed in my own mind. In my journey home, I reflected on the incident, and concluded that there was some special providence in conducting my feet so undesignedly to a house where I was so much needed. Last night, when at Corton, I inquired after them. Their leader told me he had visited them a few days ago, and found them both very happy in God, having remained so ever since the evening I was with *them*. Speaking of the event being so *gracious* in its results, and so unexpected, *they* said, ‘Surely the Lord must have

sent Mr. Carvosso to us that evening.' In this thing, may I not apply the language of Abraham's servant, 'Blessed be the Lord God,' of this pious pair, 'who hath not left them destitute of His mercy and truth; I being in the way, the Lord led me to the house.'"

On the anniversary of his arrival at Sherborne, he reviews the year with grateful pleasure; speaks very highly of his colleague, with whom he parted with great regret; and is hopeful for the future. In the month of November, he spent a week in the Midsummer-Norton circuit, and there, as was usual with him on such occasional visits, he bore frequent testimony of the ability of the Lord to save to the uttermost, and had reason to hope that impressions were made on the minds of some favourable to a closer walk with God. About the same time, he was encouraged in his special mission of preaching a full salvation, by seeing a few enter into the enjoyment of this blessing in his own circuit. And, as a means to foster a deep and fervent piety, he endeavoured to establish band meetings; and found more hearty co-operation and success than he anticipated.

The Rev. Alexander Puddicombe, who

spent this year with Mr. Carvosso, at Sherborne, says :—

“It was my privilege to be associated with the late Rev. B. Carvosso, on commencing my ministerial career. Having read the memoir of his father, which he had compiled, my expectations concerning him were high ; but they were not disappointed. I soon found that the mantle of Elijah had fallen on Elisha.

“Mr. Carvosso at once entered on the work before him, and laid himself out for his Master’s glory. Our weekly preachers’-meetings were seasons of grace, which I left resolved to labour anew for God, being invigorated in spirit by the holy influence secured through his power with God in prayer.

“Very soon we had indications of a coming shower ; conversions began to take place in different places, which raised the expectations and excited the hopes of all. Special means were adopted to deepen the impressions made ; these, in many parts of the circuit, were greatly owned of God in the awakening and conversion of sinners. In these services, Mr. Carvosso always, if possible, took a part ; and I regard the success attending them as in a great measure the

result of the peculiar power which accompanied his ministry. One case may be mentioned. At Yeovil, there was a large number of backsliders. During the special services, Mr. Carvosso preached particularly to them, a sermon which I was privileged to hear. An unusual influence attended its delivery; the congregation was completely melted down; the glory of God seemed to fill the chapel; and many backsliders present became penitent seekers of mercy. This instance may be regarded as a specimen of many similar cases.

“At Sherborne, a large number of young persons were made the partakers of converting grace. Some of these have since died, testifying with their latest breath the reality of the work of grace wrought in them at this time; others remain as witnesses of God; and one is now adorning the ministerial ranks of our Connexion.

“Several of the friends in the circuit took part in carrying on this revival; but all, I think, would acknowledge that the prudence, the pointed preaching, and the unction connected with the prayers of Mr. Carvosso, were mainly instrumental in commencing and sustaining it.

“*Entire holiness* was a subject on which

he delighted to dwell: in his sermons he constantly elucidated and enforced it. This rendered his ministry rich and edifying to the Christian. And living in the enjoyment of this blessing himself, he spread the savour of Christ wherever he went. This, also, was the secret of his power with God in prayer—a power which all who were in his company felt. ‘He was a good man, and full of the Holy Ghost and of faith.’ ”

Nothing of sufficient importance occurred during the second year of Mr. Carvosso's residence in Sherborne to call for particular record here. He appears, during the whole of it, to have laboured with much pleasure and with some encouraging proofs of the Divine blessing. The third year of his stay in this circuit, however, was one of more than ordinary joy to his own soul, and of success in his work. And his happiness was increased by the fact, that among those who were brought into the liberty of the children of God were two of his daughters and his youngest son. The minister and the father are equally apparent in the following joyful record:—

“March 12th, 1846.—For more than a month past, my comforts, both internally and externally, have abounded. Much have

I enjoyed in God ; seldom has there been an enemy on the coast. On the 22nd ultimo, we commenced special services in Sherborne, and although we began without much expectation, yet were they attended with much good. Many have been brought to God, and the whole Society has been quickened. Among those who have been the subjects of the change, are my two youngest children, Deborah and David. They came and knelt down among the penitents, and made a distinct and decisive profession of pardon, and afterwards wrote to their brothers and sisters about it. Jane, who had for more than two years met in class, was stirred up to seek what she had not yet realized, and on Sunday morning last, while hearing a sermon at Sampford Peverell, God spoke peace to her soul. The manifestation was very clear, and her joy great indeed. Thus three of my children have in nine days found peace. 'Bless the Lord, O my soul! all our children are now in the good way! Glory, glory be to God! Two are removed to heaven, and six are numbered with the church below. O that they all may be kept unto the end! Surely goodness and mercy shall follow me all the days of my life, and we shall dwell in the house of the Lord together for ever

and ever. Many years ago, in a trying hour, my dear wife had that promise very powerfully applied, 'All thy children shall be taught of God.' So that when David came on Sunday morning to ask if he might meet in class, her heart was deeply affected. I entered the room just after he had gone out, and found her devoutly looking up and exclaiming, 'Now lettest Thou Thy servant depart in peace; for mine eyes have seen Thy salvation.' "

This season of revival continued during several months, and resulted in a permanent improvement of the piety of the church, and the gathering in of many, principally young persons, from the world. And when the time of his removal came, he departed high in the esteem of his flock generally, but more especially of those officers of the church, who, by their more free and frequent intercourse with him, had an opportunity of observing the fervour of his piety and the zeal and prudence with which he laboured to keep and extend the church of God.

Mr. Carvosso's next appointment was Kingswood, of which he says :—"Followed by the prayers and blessings of many, we *came hither* joyfully, and were received very *affectionately* by the friends. Expectations

are raised which make me 'rejoice with trembling.' " Great as was the prospect of happiness in his new station, from the known kindness of the people, and from the cordial welcome they had given him, he found the term of his labour here one of deeper sorrow than any through which he had passed. First, Mr. Carvosso himself was severely afflicted, of which he makes the following record :—

"June 14th, 1847.—On Saturday, February 27th, I felt slight indisposition, as from cold; next day, my labours were hard, and, at night, I had great hoarseness. Tuesday, I went to Redfield, according to appointment, and returned quite ill. I got worse till the end of the week, when I was obliged to take to my bed and call in medical aid: I was confined to the bed for four weeks, and to my room two or three weeks more, and then removed to Hotwells, and afterwards left for Cornwall, for the benefit of my native air. I returned to my circuit about ten days ago, partially restored. At first, my complaint was termed influenza; afterwards, bronchitis. My sufferings were not acute, but the effect of the medicine was very distressing for some time. For a time my case appeared dangerous, and I looked towards a grave beside our new

chapel here. But one day, while thinking of it, these words were applied with much power to my mind, 'Thou shalt not die, but live, and declare the works of the Lord.' From that time, I gradually improved.

"As soon as the affliction commenced, the people were all engaged in prayer for me (the accounts of which greatly affected me from time to time). All fear and care were taken from me ; I rejoiced in hope of the glory of God, and was very graciously kept throughout the struggle. I was neither troubled with sinful nor righteous self. Self was hidden, and Christ was all in all. The perfect atonement appeared the only basis, and on that, as the foundation of human hope, my soul rested in perfect peace. I praise God more earnestly for Gospel salvation, and trust to preach it with greater emphasis than ever.

"During the whole of my affliction, my colleague, the friends generally, and especially Mr. S. Budgett, have been kind and attentive. Much mercy has been mixed with judgment. I now long to profit by the chastening, and am daily anxious for the further appearing of the peaceable fruits of righteousness."

The mellowing and purifying influence

of this affliction is shewn in the following extracts :—

“September 20th.—During the last three months, I am improved in health, and am, thank God, pretty well restored. God helps me in the pulpit; but souls, souls, souls are not saved, and I am distressed. I long for fruit. Our connexional decrease distresses me. I heartily enter into the proposition to make the quarterly fast, on Friday week, a special one. ‘O that Thou wouldst rend the heavens and come down!’ Surely the Lord’s ear is open to the cry of His people. I look forward to a happy, and may I not say, a prosperous year? ‘Save now, I beseech Thee, O Lord; O Lord, I beseech Thee, send now prosperity!’

“October 8th.—‘O how I love Thy law! My soul followeth hard after God. I preached last evening, from Psalm xlii, 2. It was a gracious time. God is drawing nearer to our assemblies. This day week was our quarterly fast. The six o’clock meeting was crowded, the noon and night meetings well attended, and pervaded by a spirit of deep humiliation and prayer. Our loss of five thousand will, I trust, be overruled for good. The knowledge of this fact furnishes us with distinct ground for humiliation and prayer.

True, our enemies triumph, and an inordinate self-love would be glad to conceal it. But it is a circumstance, the devout confession of which tends to break down the hard heart, and produce the self-abasing tear. The Lord is reviving his good work in Bristol, the chapels are crowded, and multitudes are weeping for their sins. May the gracious shower be wafted over our hill, and 'drop fatness' on poor Kingswood! This evening we have a select band meeting for promoting the work of entire sanctification. Would that I had, this moment, a clear witness that the blessing is mine. I hang upon my perfect Saviour and feel a perfect peace, but I want the more abundant life. Lord, give me wisdom to direct the meeting to-night, and prepare every mind for the full baptism of the Spirit.

"December 7th.—My soul thirsts for heavenly truth and heavenly love. Of late, God has helped me in the delivery of his word. Sweet, indeed, has been my labour. Good is doing; but we want a more abundant baptism from on high."

We have now to record the severest trial, by which the Lord exercised his servant. The peculiarly Christian character of Mr. Carvosso's marriage, and the steady, intel-

ligent, fervent, and practical piety of his beloved wife, are already known to the reader. As a Christian, a minister, and a missionary, she was a help-meet for him. During thirty happy years, their confidence and joy in each other had increased, and, from the general state of her health, they had hoped to pursue their pilgrimage some years longer together. This anticipation, however, was cut off by the sudden and unexpected removal of Mrs. Carvosso to a better world. The circumstances of her death and the effect on his mind are fully expressed by Mr. Carvosso in the following extract:—

“January 21st, 1848.—On Saturday last, it pleased the Lord to take from me my dear wife, after a union of nearly thirty years. Heavy is the stroke, but God is with me. Her illness commenced on Friday, December 17th. On that day she expected the children home from school, and Mrs. King, a particular friend, from Barnstaple; and, as ever on such occasions, she prepared for their reception with all her might. She ought to have laid by at once; but the ardour of her mind kept her about that day to make the needful preparation, and the next day, because she would, if possible, enjoy their loved society. On Sunday, she was com-

pelled to keep her bed. The disease was, at first, the prevailing influenza, then, acute bronchitis. Medicine appeared wholly ineffectual, and her sufferings became very great. On Tuesday, the 4th instant, we all thought her dying; but on our surrounding the bed, although the cold sweat was on her, and life was nearly exhausted, like Jacob, 'she strengthened herself, and sat up in the bed.' Her dormant mental powers were roused, and she addressed us each one distinctly. We were all deeply affected, while she talked a great while, with peculiar presence and strength of mind. She blessed God for all her children, praising him with great fervour for giving her, before her eyes were closed in death, to see them all devoted to God and members of his church. She said she 'could not utter one tenth part of the joy this had occasioned her; it had been like being borne into heaven.' As professors of religion, she emphatically urged upon them general consistency of conduct. Of her absent son, she spoke with great pleasure, on account of his evident growth in piety. Most affectionate and appropriate messages were sent to her absent relatives and friends. To some, whom she feared she was leaving unconverted, the messages were pointed and

faithful. At her request, the servant girl was called to her bedside. Knowing that her heart was not given to God, she talked with her some time most affectionately, assuring her how much her spiritual state had been upon her mind. Twice she called her back, to get her to promise that she would forsake all her sins and give her heart to God. Respecting her funeral, and her family affairs after her removal, she gave very minute directions, foreseeing and providing for every thing, as was her usual plan on leaving home for a season.

“After this striking effort of Christian fidelity and affection, she rallied considerably, so that some hope was entertained of her ultimate recovery. This was particularly the case on Friday 14th, hence, arrangements were made about midnight for all but myself to retire to rest. About four o’clock, I observed an unfavourable change in her countenance. I immediately called the children, who were soon at her bed-side. I asked her if she thought she should rally as she had done before, she distinctly answered, ‘No.’ I repeated some of her favourite scriptures, and earnestly commended her to God. I asked her, if, at that awful moment, when passing through the cold stream of death,

she felt Christ was near and precious. She distinctly answered, 'O yes'! The pulse had now ceased, but the heart still retained its motion. Soon, however, the weary wheels there also stood still, and imperceptibly life became extinct. Her happy spirit had escaped to glory. Before we left the room, I prayed with the children, that we might be able to bear the dreadful stroke in a Christian manner, and give to others an example of Christianity in the furnace.

"The next day, while 'the great congregation' were assembled in the chapel, I and the children were weeping and praying together at home. He was with us, who comforted Martha, saying, 'I am the resurrection and the life,'—'Thy brother shalt rise again.' Glory be to God for 'the consolation of Christ.' From this time, the burden has been cast on the Lord, and I am a wonder to myself. Those great and precious promises,—'Thou wilt keep him in perfect peace whose mind is staid on Thee, because he trusteth in Thee;' 'The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus,'—never appeared to me as precious as *they* have since. The grace given in this *trial* has shed a flood of light upon them. O

the excellency of the knowledge of Christ! Blessed be His name!"

On the following Wednesday, the remains of Mrs. Carvosso were deposited in the vault of Samuel Budget, Esq., adjoining the Kingswood Chapel, and a neat marble tablet was erected to her memory in the chapel "by a circle of friends, who esteemed her highly for her works' sake."

Mr. Carvosso continued to enjoy much Divine consolation under the circumstances of deep sorrow through which he now passed, and was especially encouraged by seeing sinners converted, and by finding "a peculiar unction to attend almost every service of the sanctuary." February 24th, he says:—"God still preserves my soul in great peace. There is an ease of mind possessed, which seems to proceed directly from His gracious power operating on the passions. Prayer and faith are more easy than usual. Surely this is of the Lord, and to Him will I ascribe the praise."

About a month afterwards, in a letter to a friend, he says,—“I am thankful to say my health is just as good as before my severe illness last year. Nor do I know I ever had more pleasure in the work of God. In reference to earthly good, I am

bereaved, I am forlorn ; and without God I should be destitute indeed. But although my fire-side mourns, and at night, when I shut the door of my room and look at the empty chair and the bed-side, sorrow pierceth my heart, I shut my eyes on things of earth and on my knees fly to 'the Rock that is higher than I.' Thank God, there is a refuge from the storm. I have a FRIEND and a home unbereaved in His bosom. My 'peace' still 'flows,' but the channel is kept open only by the vigorous exercise of faith and hope. Daily I try to bring Christianity to bear on affliction, and 'hitherto the Lord hath helped me.' "

"Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Of this the subject of our memoir had abundant proof. Once more, he was constrained to say with David, "All Thy waves and Thy billows have gone over me." For scarcely was his bereavement felt in all its severity, before he had to mourn over the failing health of his eldest daughter, who was obliged to seek a milder atmosphere than Kingswood, to which she never returned. This caused another anxiety. There were *many* reasons why he should remain a third year among this people, from whom he had

received so many tokens of strong affection, and to whom the Lord continued to bless his labours; yet there was a moral certainty that his family could not enjoy health there. In all his ways he acknowledged the Lord, and He directed his paths. Two extracts will bring the case fully before us.

“June 27th.—Deborah’s continued illness seems to command me away from this circuit. A month ago, I thought she would have been taken from us: I visited Penzance under an impression that ‘the end was come;’ but she has rallied a little, and the disorder assumes a character which affords ground to expect a protracted illness. But this spot is deemed wholly unfit for her, even should she be partially restored. I am necessarily led to seek a circuit in Cornwall. I leave this with great reluctance, and expect not another so suitable to my wishes and wants. But if I go, it is meet for me to believe all is right. O Lord, in Thy hands I place my will, my family, my all. I am willing to *do*; O let me *know* what Thou wouldst have me to do. Truly I am ‘in heaviness through manifold temptations;’ I ‘walk in darkness;’ God tries me as by fire; but ‘I will trust, and not be afraid.’

' God nothing does, nor suffers to be done,
But thou wouldst do thyself, if thou couldst see
The end of all events as well as He.'

O for the faith of Abraham !

" July 4th.—Yesterday was our Quarterly Meeting, and an unusually gracious influence attended it. I gave notice of my intention to leave the circuit in consequence of family affliction. This I did after much prayer; but when I stood up to make a few remarks on it, strong emotion sealed my lips, and I could not say what I would. Here I have experienced some of my richest joys and some of my deepest sorrows. When I came here, I believe God led me 'in a right way ;' and if my lot has been *sorrowful*, yet have I been '*always rejoicing*.' Lessons have been taught me on Kingswood Hill, which shall yield profit when I stand on the Hill of Zion in the 'New Jerusalem.' Deep will be the interest with which I shall ever turn my eyes to Kingswood. Looking back to a certain place, Jacob says, 'There I buried Leah ;' and looking back to this interesting spot, a swelling heart will cause my lips to say—there I buried Deborah! and there *would* I be buried when 'gathered to my people.' *But* such is the way of my pilgrimage on *earth*; however desirable to the flesh, it is

improbable that Providence will so appoint it. This wish, with many others, I leave with God; He alone is my home, 'my habitation,' and with Him I leave it to deposit *my dust* where He thinks fit—at Kingswood, Ponsanooth, or elsewhere. 'Blessed are the dead that die in the Lord.' "



CHAPTER VIII.

IN consequence of the domestic affliction referred to in the last extracts, Mr. Carvosso was appointed by the Conference of 1848 to the St. Mawes circuit, where he arrived August 25th. His daughter, who had been confined to her room at Penzance for some months, accompanied him to his new station. Her health appeared to improve for a short time after her arrival, but this improvement was only temporary ; she soon began to lose strength and to suffer more severely, till death terminated her conflicts, on Friday, November 9th. “ For some days before death, her sufferings were extreme, but the final struggle was not distressing ; she gently breathed her soul into the arms of God. From her earliest childhood, she lived in the fear of God. In her ninth year, she manifested an *enlightened* and earnest struggle against sin ;

in her fourteenth year, she was truly converted to God; and her confidence in her sin-pardoning Saviour she never lost. A few days before her removal to heaven, she received a full baptism of the Holy Spirit, and her soul was satisfied with the love of God."

During the affliction of his daughter, several of the family were also called to suffer; but while all the paternal affection which dwelt eminently in him was excited, it did not prevent a deep interest in the prosperity of the Societies committed to his charge. We have several records which show great concern on account of the prevailing indifference to religion, and earnest prayer for the reviving grace of the Lord. The following occurs after his domestic afflictions had in some measure subsided:—

"December 16th.—I am still beating to windward, as the mariner would say. At times my heart is heavy, but mercy's beams shine around me. On Wednesday, when starting to my appointment, I felt depressed; as I rode on the gloom increased. I then put the vessel on another tack, and bore away directly for the land of love. I surveyed mercy in its various bearings to me. Shortly, the clouds broke, and my free heart

shouted, 'Glory, glory be to God!' Oh! it was the most precious season I have had for a long time. 'I will sing of mercy for ever.' "

The following precious records of the power of Divine grace will, we doubt not, be read with great interest :—

"January 1st, 1849.—I entered the new year on my knees, with the congregation at St. Mawes. It was a very profitable time; unusual unction rested on us; we prayed and praised God together, with joyful hearts. This year, I trust God will enable me to live only to Him. To me, and to many nations, what an eventful year has '48 been! Great have been my trials, but how great have been my mercies! But great peace have they who love God's law, nothing can disturb or stumble them.

"14th.—Yesterday by the day of the week, and to-morrow by the day of the month, is the anniversary of that painful stroke by which I was made a solitary widower. On that day, surely the hand of the Lord touched me; I bowed down, I fell, I was brought low. Oh! the iron entered my soul! Evil and bitter art thou, O Death! Justly is thy name 'Enemy!' Thou hast cruelly torn; but, blessed be God, the touch of

Jesus has applied the balm. Great has been my consolation in the furnace : I have been withheld from murmuring ; I have ever rejoiced in tribulation, staying myself on the name of the Lord. O how sensibly has Divine help been afforded ! The reality and blessedness of the religion of Jesus never so fully appeared to me as this past year—the first year of my bereavement. On the day of my loss, I did trust in Jehovah ; I resolved to venture all upon Him, and see if it were so, that ‘all things work together for good to them that love God.’ And now I must say, that such has been the cheering presence of the Divine Comforter to my heart, that I am constrained to believe that I have had this year more hours of solid peace and holy joy than I should have had under any other circumstances. I can set to my seal, that even in this ‘God is true.’ Not that my confidence ought to have been cast away, if I had had less personal comfort, less sensible joy, No, certainly all things might ‘work together for good’ had I passed a year such as this in a very low state of mind ; but I thank and bless my God, He has enabled me to say, ‘My cup runneth over.’

‘Whence to me this waste of love.’”

His personal affliction did not absorb his sympathy, but prepared him more fully to feel for the woe of his sorrowful brethren, and, like the Apostle, to endeavour, with the comfort wherewith he had been comforted of God, to comfort others in trouble. Hence, to one who was passing through a severe conflict, he addressed, just about this time, two letters, from which the following are extracts:—

“MY DEAR FRIEND,

“In my feeble prayers, you are daily remembered before our Father which is in heaven. I trust God cheers your heart with His love, and when you have not sensible comfort, I hope you can confide in Him who has been so gracious to you. Darkness may intercept the sun’s brighter rays, at times, but there is an everlasting love on which you may rely. Great is the relief to our afflicted hearts when we steadily look off from ourselves to that friend who sticketh closer than a brother. Christ *for us* is ‘the spring of all our joys.’ It is right for us to remind ourselves that Christ must be *in us*, while we are feasting ourselves and relieved from all care by contemplating Christ *for us*. But when not so, beware of leaning on Christ *in us*. The moment we lose our buoy-

ancy in walking on the dead and deep sea of our guilt and corruption, we must instantly turn to Christ *for* us. When Peter got joyfully out of the boat and walked on the water, he thought of nothing but Christ; but he sunk by looking directly at the yielding water on which he trod—trod safely—and his own greater specific gravity. Peter began to *philosophize*, instead of minding his duty of *believing*. While believing, Peter's body was *cork*, and the fluid under him was *rock*; but when he chose rather to live by *reason* than *faith*, he had his reward—he was nearly drowned. My dear brother, this lesson which I have just come to in my consecutive reading of the Scriptures, I feel I want to be more perfected in every day. The science of building on holy faith, I feel daily I am sadly deficient in. The verity of the Wesleyan aphorism, 'Truth lies within a hair's breadth of Antinomianism,' I never before so clearly saw. Unless I thus walk 'close by the gates of death and hell,' I cannot 'rejoice evermore.' O for wisdom, love, faith, prayer, the power of God!"

"MY VERY DEAR FRIEND,

"I most sincerely sympathize with you in your present trial, but can do little more

than continue to bear you up before God. In that religion which you have so realized and adorned for many years, you have the power to *suffer* as well as to *do*. I have often seen the grace of God in you, and have been glad. The salvation given us was *founded in suffering*, and it is not less glorious in the furnace than in preparing for active service. Nor is our reward diminished by our being laid aside from toil. If affliction be a privation of light, religion has an advantage for shining in it before men during its continuance, not afforded to those never placed in darkness. In this sense 'our affliction worketh for us.' It is, indeed, *grievous*, and under it we groan, being burdened; but that gracious word, 'I will help thee,' has sometimes so wrought as to turn sorrow into joy.' 'If it be possible let this cup pass from me,' is a petition we may urge many ways, but when we find it is not possible—not possible, consistent with the glory of God and our real welfare—there is quite a relief in ceasing; saying, 'the will of the Lord be done.' In this sense, to live in the will of the Lord is sweet. We find a calm, a hiding-place, a covert here. This is not the working of *blind chance*; it is the chosen appointed *portion* of infinite wisdom and infinite be-

nevolence. I remember once, at Hobart Town, under a very severe trial, I found an extraordinary deliverance by the application of these words:—

‘ With cheerful feet the path of duty run,
 God nothing does or suffers to be done
 But thou wouldst do thyself, if thou couldst see
 The end of all events as well as He.’

“ Hold fast the precious principle of faith. Cast not away your confidence, it has great recompense of reward. The truth of this I feel more and more daily. ‘*I will trust*’ are noble words. Perhaps the tongue cannot utter greater. The glory of God and the bliss of man are in them. They help us to add ‘*I will not be afraid.*’ Nothing but ‘trusting in the Lord Jehovah’ can rationally save man from fear. ‘Men who have not faith’ may, occasionally, in the hour of darkness, have sparks of their own kindling, but they leave them in a darker, colder region than before. But he that believes in his God shall glory in tribulation. May God increase your faith just now. Good is doing in many Cornish circuits. Thank God, a few are saved here. Our united love.

“ Your sympathizing, affectionate Friend,
 “ B. CARVOSSO.”

About two months later, the trial still continuing, he addressed the following letter to the devout and beloved wife of his friend :—

“MY VERY DEAR FRIEND,

“My heart is touched on your account, and I cease not in my humble prayers to present you and my dear suffering friend, Mr. Maunder, to God. We have been urging the trying case, and crying, ‘If it be possible, let this cup pass from’ us. Now, like our suffering Master, we must say, ‘Not as I will, but as Thou wilt.’ It is in the will of God we have strength to bear all things. We know God heareth us; and if it were best with respect to His glory and our profit, we should have our petitions granted. Before we can say the will of the Lord be done, we must needs have engaged in a previous struggle. Quit our hold of God, we will not. *It is best*; it *must* be so; it *cannot* be otherwise. ‘I will trust and not be afraid.’ Who ever trusted in the Lord, and was confounded? ‘They *died* in faith.’ ‘Though He slay me, yet will I trust in Him.’ May God remain with you, my dear friend, in the fire, ‘till like burnished gold you shine.’ *Through consecrated pain, you shall be made meet to see your Divine Saviour. You have*

been examples of affliction. God himself has taught you to suffer and strengthened you in suffering. No suffering on our part is a thousandth part so mysterious as the suffering of Christ. We suffer, indeed, justly, for we receive the due reward of our deeds; 'but *this man* hath done nothing amiss.' Of all our unaccountables, Calvary is the best solvent; and under all our incurables it is the best refuge. 'My God, my God, why hast thou forsaken me,' contains a deep lesson for suffering man. In our fellowship with the sufferings of Christ, we must behold the darkened heaven, and *confide* amidst earthquakes and rending rocks. O may our faith not fail! Well, my dear sister, to you it is given, not only to *believe*, but to *suffer* for His sake. Hold fast your confidence and the rejoicing of your hope. There shall be light at eventide. The course you are taking appears to me clearly the good and the right way. Hold on, heaven will shed light upon it. Although buried with Christ in the baptism of sorrow, you shall have a resurrection to Divine joys and the fulfilment of your every enlarged desire. 'The Lord is my portion saith my soul, therefore will I hope in Him.'

During the following six months, nothing

appears to have interrupted the even tenor of his way. We have records, which show continued anxiety on account of the feeble piety and the stationary condition of the church, joined with confessions of his own need of more grace, and resolutions to preach more frequently and explicitly on the subject of entire sanctification.

No portion of the militant church can preserve itself from the introduction of unworthy members or unfaithful ministers. That discipline, therefore, is most excellent, which provides for the speedy removal of the dead branch, that the moral beauty and strength of the whole may not be marred. Such provision Methodism supplies ; and, while it is admitted that the greatest caution and kindness should be used in the exercise of this most important authority, we think we may appeal to Christian candour in proof of such qualities characterizing all the important acts of discipline which have been performed by the Wesleyan body. Such, evidently, was the opinion of Mr. Carvosso (who was by no means disposed to judge too charitably of any thing in which he himself was concerned) of the disciplinary acts of the Conference of 1849. It is not necessary to state the particulars, which, with their conse-

quences, are already known to the readers of this volume. But the following record is important, not only as an expression of the conviction of the subject of this memoir, but also as a specimen of the state of mind in which, in this case, discipline was exercised.

“August 24th.—I have just returned from the Manchester Conference. Three of the preachers were expelled for contumacy and slander. They were unbrotherly, obstinate, and rebellious, and left open to the Conference *no way to save them* consistently with the honour of the body. Their spirit is wholly uncongenial with Methodism. Better, therefore, to put them away. This is done. It will occasion some noise without. But surely the wrath of man shall praise God and the remainder thereof will He restrain. I never spent such a prayerful and profitable Conference before. I believe God heard prayer, and that we were not suffered to do wrong. May we now have a just confidence in the providence of God as to results. Methodism is now more than ever before the nation, and its example is influential beyond any former time. May we walk uprightly, and abide in our calling!”

Just before the next Conference, Mr. Carvosso wrote a most earnest appeal to the

members of our Societies, calling them to fervent and special prayer for their ministers assembled in their annual session. This was published in the "Christian Miscellany," and was, as he learned, "a means of helping the struggle at the throne of grace."

Mr. Carvosso had a warm and enlightened attachment to Methodism. He regarded it as a means of blessing to the world. All his own spiritual good had been obtained in its ordinances : his sainted father owed his excellence and usefulness to the same source. He knew that it had transformed his native county. He had seen its adaptation to the wants of a young but polluted people in the southern hemisphere ; and he knew that the Lord had been pleased pre-eminently to employ it as the means of salvation for more than a hundred years ; and he, therefore, was not surprised that there should be many adversaries. He was, however, very solicitous that in this time of trial, no course might be adopted which would impair the future efficiency of the cause he so much loved. Hence his own fervent prayers were often presented to the great Head of the Church on this behalf ; and many efforts, like the one just *named*, were made to call forth the supplications of his brethren.

On a former occasion we have had to record great anxiety and trouble on account of agitation; but at this time, Mr. Carvosso was mercifully delivered from any active hostility. It is true, the minds of the members were more or less occupied with the divisive publications, which were at that time sown broadcast over the land, and so were diverted from that attention to personal religion which is necessary to prosperity; but beyond the anxiety this occasioned, Mr. Carvosso does not appear to have experienced trouble in his circuits.

In returning to the journal we find the following record:—"October 27th.—This day month I completed my sixtieth year. I am between sixty and seventy now—an old man—but oh! how little have I done! May the remaining days of my life be better spent! A friend has died in the last few days, deformed in body, but possessed of great mental powers, which have been developing from his infancy. He died in the triumph of faith. He was my most intellectual and best beloved correspondent. The loss of him touches my heart. Oh! how poor this world gets! How are the ties of earth being cut! But I must not murmur; I am a child of mercy. This day, thirty-five years

ago, I commenced my itinerant life. In remembering all the way in which the Lord has led me since, I am humbled and comforted ; if I have not done much in the thirty-five years, I know not that I was ever happier in my work, better fitted for it, or more useful than now. To my God and Saviour alone be all the glory."

During the rest of the year, Mr. Carvosso pursued his labours with unabated diligence; now and then seeing a sinner turned from the error of his ways, and finding his ministry a constant means of edification to the members of the church. He became more fully convinced of the excellency of the Gospel, and hence more anxious that it should be ministered with increasing fidelity and power; and as his sympathies were especially with the church by whose agency he was saved and in whose ministry he laboured, he not only called the brethren generally to pray for their ministers, at this time of danger and trial, but put on record the following prayer, which often during the Conference of 1850 he presented to the Lord on their behalf:—

" Head of the Church, behold thy servants in their solemn ' Annual Meeting.' It has pleased Thee signally to own the humble

endeavours of the people called Methodists. At the beginning, they were very small and despised; now, by Thy favour, they are risen and become great. Number, influence, honour, attend them. They are spread abroad into many lands, and have taught unnumbered transgressors Thy ways. Many sons have they brought to glory, and rescued many more from sin and misery; many who were strangers and foreigners, but are now fellow citizens with the saints, are washed and sanctified, and justified. O Lord, in the greatness of Thy mercy Thou hast condescended to bless them and make them a blessing. But at this time, Satan assails; he would have them, and sift them as wheat. Some has he cast down; his fiery darts have wounded them. Many are his wiles to accomplish their destruction, many his stratagems to impede their usefulness, and mar the beauty of their great undertaking. He compasses them with his legions, and is their sworn eternal foe. O God, look down from heaven, and help the ministers of Thy truth. By the Methodist Conference of this year, shed a universally hallowing influence on the whole connexion, the entire church of Christ, the wide world. O teach Thy ministering servants to ~~fulfill~~ ~~their~~ ~~office~~, and act

aright. Let righteousness, forbearance, and firmness, mark their conduct. When in error, and convinced of it, may they have humility and greatness of mind to acknowledge it; when suffering for righteousness sake, may they be saved from timidity and unbelief! May love—pure, perfect, growing love—be found amongst them from the beginning to the end of their sittings. O Thou, who art the God of Abraham and the Apostles, be Thou a wall of fire round about them, and Thyself the glory in the midst. Amen and Amen.”

At the Conference of 1850, Mr. Carvosso was appointed to Helstone, and was enabled to attend to the duties of this large and laborious circuit for three years. It is true, that in common with every one who during these years was entrusted with the charge of a circuit, he found all his piety and prudence needed in the care of the churches; yet he scarcely could have had an appointment where his difficulties would have been fewer, or where he would have had more numerous or more manifest proofs of the presence of the Lord to save.

Shortly after his arrival in the circuit, in a *letter* to the friend whose affliction had some time before excited his sympathy, he says :—

"I am more occupied in this circuit than in any one previously travelled in. My duties are more various and onerous. The circuit, too, is physically more laborious; but there is a vast field for usefulness, and I have health and peace. God be praised!

"You, too, have occupation, and various trials, especially domestic affliction. With multiplied household mercies, you have had not a few household sorrows. God has set one over against the other, that all things might work together for good. All is well! doubtless, all is well!

'We, only we can say,
Whatever is, is best.'

"Thus to enjoy existence, and triumph in our lot, we must live *in* God and *to* God. Faith must so lend its realizing light, that the eye must *see God alone* in everything, and the heart *feel nothing* but His *goodness*. 'Because thou hast made God, even the Most High, thy habitation, there shall no plague come nigh thy dwelling.' How safe, how happy to be a Christian!

"I am much united to my colleagues. We meet in band weekly, and are a three-fold cord. It has seldom been my lot to be so circumstanced: ~~through~~ ~~the~~ ~~in~~ ~~the~~

circuit, and all in the same tone. We have little of agitation, and some tokens of good among the people. Our faith rises for the cause of Christ. I am now in the footsteps of my father: he was on this ground some thirty years ago. I find several of his spiritual children. Last night, I met one for the first time, whose conversion is mentioned in the memoir. She is graciously preserved faithful.

"On Sunday last, I was at St. Mawes, preaching a funeral sermon for Mr. Richard Martyn, for twenty-five years the principal friend in the circuit. I have esteemed him as a friend for above thirty-three years. He was a man of sound judgment, and almost universally beloved: I never saw such weeping on a similar occasion. His death was sudden. This was in accordance with an oft-expressed desire. He attended his appointment as a Local Preacher on Sunday evening, and preached from Heb. xii. 1, 2, with life and animation beyond what he had done for years. The service was marked by much gracious influence. He rode home, entered his house, complained of slight indisposition; spoke to Mrs. M. of the happiness he had felt that night in preaching and in prayer; rose from his seat to walk across

the room, fell, and instantly expired. Surely it may be said, 'God took him.'

"Our united love to Mrs. M. and all friends.

"Your affectionate friend,

"B. CARVOSSO."


The journal has already furnished proof of the warmth of Mr. Carvosso's paternal affection; and during these years, all the sympathies of his nature were called forth in this direction. "September 27th," he says,—"I have been looking back, to-day, on all the way in which the Lord has led me as a man these sixty-one years: thirty-nine as a Christian and thirty-six as a minister of His word. 'Tis mercy all.' I thank Him for His forbearance in the days of my darkness, and for the great mercy of bringing me into being by parents who honoured His name. But for their efforts, I might have been in darkness till now. More and more is my mind impressed with the sacredness and importance of the parental relation. During the year, I have done a little to impress others with this matter. In this direction much may be done to benefit the world."

The last extract refers to a series of papers

on the "Parental Relation," published in the "Christian Miscellany;" in which the importance of this relation, the responsibility, delinquency, duty, sorrows, joys, fears, prayers, and piety of parents are discussed with great clearness, fulness, simplicity, and affectionate piety. We earnestly commend them to the careful consideration of the reader; not only as a very excellent statement of the subject treated of, but also as a specimen of the way in which the subject of our memoir was accustomed to treat practical and experimental religion. The following record shows that he was not uttering theories in the counsels of fervent piety above referred to:—

"November 22nd.—I have lately had much peace. I meet in band with my brethren, and we find it good. We are peaceable on the whole in the circuit, and some souls are converted. My son Joseph leaves in a few days for London, to prepare for his mission in Jamaica. His health is not robust, but it is the path of duty. O God, support and bless him! O keep him unspotted, and make him useful. I freely give him up to Thee, my Lord and Saviour. Use him for Thy glory. Baker has just entered into business in London. I trust God will

open his way before him, and make him, in the best sense of the word, a prosperous man. My Father, thou knowest his spotlessness from infancy, his honesty of intention, his singleness of mind, his generosity of soul, his attachment to Thee and Thy cause. O acknowledge him as Thine own, keep him from falling, and make him the salt of the earth. My daughters, too, contemplate a school at Falmouth. Lord, I am concerned for them: may they feel the responsibility of their position, and experience the guidance of Thine eye! Give them elevated views; sanctify sorrows and joys; keep their feet in the path of peace; open their way before them; glorify Thy name in them, by making them holy in heart and useful to the young. I feel that I am this morning afresh consecrated to my God. He has invited me more fully to trust in Him for His great salvation, and I am wholly His. My soul stretches her poor pinions heavenward. Thank God for a free and full salvation! How sweet is this bread of life! I am penetrated with a sense of my unfaithfulness; but on the precious blood of atonement I have footing. O my atoning Saviour, Thou art my refuge and my joy!



‘ All He hath for mine I claim ;
I dare believe in Jesu’s name.’ ”

How frequently are our best wishes disappointed, and where we expected joy, experience trouble and sorrow. Nor is this by any means confined to cases where human wickedness interferes with the Divine purpose; but often flows directly from the arrangements of His providence, who chastens us “for our profit, that we may be partakers of His holiness.” Mr. Carvosso was not long in finding this to be the case in the present instance, as the following shows :—

“ August 14th, 1851.—For several weeks past, something has seemed to forbode increased trials. At the same time, also, sore temptations have beset me—even to sin against God. At certain moments I have trembled at myself, and at the force of the fiery darts. Joseph has returned from his circuit, unable to pursue his duties. He has now been at home some months and is likely to continue laid aside. My daughters, too, have been suffering from indisposition; and on Tuesday, a letter was received from Baker, announcing that, in consequence of serious illness, he had thoughts of giving up business in London and going to the South Seas, thinking it scarcely possible to live in

England over the winter. Our circuit is in a trying state; the affairs of the connexion are truly distressing; and this morning, a very unkind anonymous letter was sent me by post from some one in the circuit. It is to me a dark and cloudy day. Lord help me! I will not cast away my confidence. There is deep meaning in all this. O that I may be armed with faith and patience! Give me the witness of a clean heart. I see no remedy, but pressing entire sanctification on myself and others.

"September 27th.—Sixty-two to-day. Another year gone! How spent? O my God, I have aimed at Thee! Nor have I turned aside to the right hand or the left. But my speed has been unsatisfactory. O my Saviour, help me to mount! Many things have tried me of late—connexional and family affairs. My three sons are about to emigrate to the South Seas. They cannot bear the English climate, and must try their native air. It is a very painful affliction, but I endeavour to give them up to God, as my father did me, thirty-two years ago. If faithful, we shall all again happily meet. May the sorrow be sanctified, and all move faster heavenward."


Just before his sons departed, he rec

a kind sympathetic letter from his friend Mr Maunder, to which he replied :—

“Very greatly am I obliged by your kind and opportune sympathy. The sweet soothing of Christian friendship are balm indeed to wounds attendant on our residence in the valley of weeping. *Rest* is not here, but ‘great tribulation.’ It is a warfare, but good is the fight. Good only, however, when it is the fight of FAITH. A faith, firm, lasting, crediting all God says. Jesus pronounces the word ‘rest,’ and promises it, if we will come to Him. This is the rest of faith in the battle-field; keeping the heart and mind in perfect peace, in the din of earthly strife, and amid the roar of the enemy’s cannon. I want more of the power of prayer, and the stillness of ‘closer communion.’ I shelter myself under the rock. I am a worm oppressed; but I feel the everlasting arms, and am happy. I rejoice in Christ Jesus. Oh, the relief of going out of self—righteous, sinful, feeble, troublesome self! O my God, could I but momentarily lose myself in Thee, Thou unfathomable sea of love! It is wicked unbelief which says, ‘All these things are against me;’ ‘All day long have I been *plagued*, and chastened every morning.’ *Faith* counts remaining mercies, and talks

only of '*light affliction working for us,*' &c., &c.

"November 20th.—My sons sailed for Australia on the 4th instant, from Plymouth, in the ship 'Duke of Bedford.' I went up and took leave of them on the ship's deck. It was a cutting moment, and heavy was my heart at quitting them. On my return, I found a note from Baker, written after I left, which was quite a word in season. I thought I saw the hand of God in it, as it took off the load from my heart. Since, I have been able quite to give them up to the Lord. He has also greatly blessed me in my work, and great has been my peace of mind. Our missionary meetings go off far better than expected. One evening, in a little country place, where we have only small and tried tenant farmers, we raised near £20. One friend presented a sealed paper containing *eight sovereigns*. This, I believe, is the fruit of a covenant with God, to give as he has prospered. He has a rising family, but has acted thus for some years past, and the Lord blesses him, and his children, and all that he has. Oh, how sensibly have I felt the benefit of the covert from the tempest during the past few weeks! My soul has rested beneath the Almighty's



Blessed be God for the shadow of the great rock in a weary land. O my God, how good Thou art! what a help in time of need! Less of earth now being about me, I lean more on my Master's bosom. I come to Him and He gives me rest. Glory to His blessed name."

During this time of domestic trial and anxiety, we see no diminution of interest in the cause of the Lord. The last extract shows him rejoicing in the help of the Lord afforded him in His work, and ready to glorify the grace of God where he saw it. And, during this time of sorrow, we find him rejoicing in the Lord, and not only desiring, but proving, that all these things wrought together for his present good. The following utterances of the inner life, we think, should not be withheld from the reader:—

"June 20th, 1851.—On Wednesday, being the completion of forty years since the memorable evening when I went first to class-meeting—being moved by the urgent request and eloquent tears of my venerated father—I spent some time in remembering all the way in which the Lord has since led me. I happened to be at the south of the circuit, and walked to the cliff, and spent a couple of hours in the solitude of the rocks and the

sea. It was a time of much profit. I had unusual power in prayer. In the retrospect, as I passed from one 18th of June to another, my heart was melted and humbled before the Lord. Thank God for those two hours. I shall not soon forget them. It is good—good indeed—thus to talk with God and the past. The further I recede from Tuesday, June 18th, 1811, the more am I delighted with the step which I then took, and the more thankful am I for religious parental influence.

“January 6th, 1852.—I entered the new year at the watch-night, in Helstone chapel. It was a solemn and profitable time. My soul drew near to God, and I surrendered myself to Him afresh. These special seasons of devotion, are part and parcel of the legitimate means of grace. We want our whole nights of prayer, and our great Exemplar taught them. The last two months have past among the sweetest of my life. I am left ‘alone.’ But I can cheerfully and feelingly sing,—

‘With me no melancholy void,’ &c.

“My time, day and night, is filled up with varied duties. ‘Too few I find the happy hours.’ Leisure moments are filled up with

writing little hints, and fragments, and essays for the public. In the past week, I put a long letter into the 'Watchman,' entitled, 'Religion in Cornwall and the Christian Witness.' A paper inserted in the 'Christian Witness' for December having made an outrageous attack upon us in this circuit. I trust it is of God that I have been drawn to write for the 'Christian Miscellany.' The Editors kindly encourage me to persevere, and I hope my little pieces are all of the most directly useful kind. O my God, I would in any and every way 'serve my generation,' till I fall asleep in Jesus.

"June 26th.—My soul glides heavenward in much peace, and so it has done for the past six months. God, too, has revived His good work in the circuit. We have added about two hundred and fifty members. Small country Societies have chiefly been visited by these 'showers of blessing.' Truly they have produced times of refreshing from the presence of the Lord. 'The wilderness has become a fruitful field, and the fruitful field been counted for a forest.' Many young men have been brought in, and also heads of families. In one instance, a couple, who *had* five children under ten years of age, and *had* every one of them taken from them by

death in thirty-two days, have been converted to God in the midst of their affliction; and, by the grace of God, they have been so lifted above their overwhelming loss, that they comparatively forgot their affliction in the triumph of faith and hope connected with their 'first love.' One of the children said, in the act of dying, embracing and kissing his mother, 'I am going to heaven, mother, won't you go too?' With deepest emotion, she answered, 'My dear, I will,' and from that moment gave her heart to God. This was the first: the others quickly followed; and just as the bereaved mother was shedding her tears over the last grave, Jesus came and pardoned her sins, and turned her sorrow into joy."

On Sunday, July 25th, he says:—"I am now leaving home for places in the country. I desire to go out in the Lord's name and strength. This day, O Christ, I would think, and speak, and act for Thee! Give right views, raise right feelings, suggest right words, and let there be a right and good effect. Amen."

On the 29th of December, this year, the following testimony of happy experience was recorded:—"Just returned from the *Quarterly Meeting* and love-feast. A glorious

time! I had some fear at the beginning, as it appeared thinly attended; but as we mused the fire kindled, and then spake we with our tongue. It was as one of the best of our good old times. When a love-feast goes off well, and aged local preachers and leaders speak of their overflowing cup, rich, very rich, is the repast which it yields. I know of no entertainment, mental or spiritual, which exceeds it. Some of those who opened their lips and their hearts to each other this evening, brought such a rich and delicious flow of holy and heavenly feeling, that when that verse—

‘And if our fellowship below,’ &c.,

was sung, it conveyed into the breast of the believer so blessed an earnest of glory, as can only be conceived of in such an association. Thank God, for the double blessing of Divine mercy and Christian communion. The past few months have been happy; and I praise the Lord for such a winding up of the last quarter of the year. May I ever abide in Him! Amen.”

In the early part of 1853, we have records which are full of earnest desires for more *intimate* and abundant fellowship with the *Lord*; that, by His gracious power, he might

be meet to do His will. On the 19th of May, Louisa, the elder of the only two children which remained in England, was married to the Rev. H. Reeve, of the Church Missionary Society, and the same day took leave of her father and started for London, on their way to China, the sphere of Mr. Reeve's labours. Thus another of the ties to earth was broken, and the soul of the servant disciplined to meet the time when the Master should call him away to the skies.

When leaving the circuit, he thus reviews his experience in it:—"Many mercies have been received on this ground, during the three years: I want a due sense of them. Would that this heart of stone were more a heart of flesh! I covet the contrite heart. O God, soften and melt, and pierce and break! I pray for a lively gratitude. At times, I have found seasons of great refreshing in public: barrenness has been much confined to the closet. As age increases, the duty of spiritual devotion seems more difficult, more unsatisfactory. The mind does not take hold of God in the solitary place. Power with God, when *alone*, is wanting.*

* This seems to have been the first symptom of the fatal disease whose action is more fully described *page 357*.

Last Sunday, in my farewell to regular circuit labours, I had a very profitable day, and I have felt the benefit of it ever since. But one of my great difficulties is, to appropriate time to earnest wrestling. I wish it, I purpose it, and, in review, I find I do it not. In going to another circuit, I desire to mend on this point. O Thou that hearest prayer, make me more prayerful! In the past three years, many souls have been brought to God. If I am not permitted to trace frequent conversions to my own immediate ministry, God has rendered our joint labours useful. To His name be all the glory, 'whether I or they.' Perhaps not fewer than four hundred notes have been given. Many of those we have here admitted, I doubt not, I shall meet with joy in the presence of our Lord Jesus at His coming. All my children, except Jane, have left me for foreign lands. It is painful thus to be severed as a family; but I give up my children to God, and trust they will live to Him and be useful. And now, O my God! may I feel Thy help in my new circuit; may it be the very happiest location of all the nineteen to which I have been appointed, since under the direction of the Conference!"

The circuit to which Mr. Carvosso now

removed was St. Ives—which was not really a new one to him, as it was comprehended in the Penzance circuit, when he laboured there thirteen years before. He was welcomed by many who had known and esteemed him in former years, and who now rejoiced in being favoured once more with his instructions, exhortations, example, and prayers. And he appears to have been equally refreshed by the renewal of hallowed friendship; for after the first Sabbath had passed away, he says: —“It is truly cheering to be welcomed by so many devout and simple-hearted aged Christians. In the prayers of many, God has given me an interest. Praised be His name, for such an abundant entrance on my new field of labour. There is something of the ‘fulness of the blessing of the Gospel’ in it. Oh! may I have grace to walk worthy of my high calling.”

His desires of personal holiness and usefulness continued to be very ardent. On his birthday, he expresses more than usual anxiety that the coming year might be the best of his life. The new year was, as usual, entered at the watch-night, when Mr. Carvosso preached from “Work out your own salvation with fear and trembling,” and says, after the service,—“I left the house of G

quicken and comforted. It was good to be there. These special seasons of devotion my soul needs. I remember the whole night of my Master spent in prayer. 'All diligence' seems to require, as a principle, extraordinary times for devotion. The watchnight is one of those seasons. Well, another year is gone, and another commenced. What fruit to heaven, O my soul! I thank God there is no decline: the cause of mourning lies in want of progress. I have thought and preached more on the great doctrine of entire sanctification, and have found both exercises profitable, but I want a clearer witness. I feel nothing contrary, but I long to be *filled* with the Spirit. I thank God for the publication of John Hunt's 'Letters on Sanctification.' I regard the book as one of the best, if not the best, since the days of the giants—Wesley and Fletcher. May God this year send the refining fire of His Holy Spirit through the churches! May they be sanctified wholly! This, truly, is the desideratum."

He laboured with his usual activity till near the end of May, when his strength suddenly failed, and the disease, which in a few months carried him to the tomb, took full

possession of his system. The following is his own account of the attack :—

“July 1st. It is now the fourth week since I have entered the pulpit, in consequence of affliction. I have suffered from a general debility. Great desire for food has been felt, but it has not been assimilated as before. Hence, there has been a wasting of the flesh, and other symptoms of disease. It has been, in some of its stages, a time of severe trial. The nervous system has been so affected, that time, which used to pass so happily, has been quite burdensome, and the bed itself looked on as a rack for torture. These more distressing features did not continue many days ; and I felt grateful in again being able to prosecute the duties of reading and writing. Oh, what a relief to be employed in getting or communicating good ! If I am obliged to retire from the full work of the ministry, I do trust and pray that God will permit me to retain the consciousness of doing something for the world’s welfare and His glory. I have often thought the life of a supernumerary happy, if he retains his mental vigour and strength, to be weekly in the pulpit ; and still, in a confined circle, to go about doing good. O my God, ~~discharge~~ *discharge* of all things for me, and help me to

be passive in Thy hands ! If I continue in the ranks, or retire among the invalids, Lord, indulge me with a plain path. Direct my steps, guide me with Thine eye and 'with Thy counsel, and afterwards receive me to glory.' O may I finish with joy ! When my feet are really placed in Jordan's cold stream, may Thy presence divide the flood. Amen and Amen."

For some time after this, he appeared to improve, and his mind was, in consequence, greatly exercised as to the course he should take with reference to the next year's labour. "If," he said to the writer, "the Conference would only take the case into its own hands, and say I am no longer able to labour, I should receive it as the voice of God, and consider my path plain. But for me to say so, while I have any strength left, appears to be too much like deserting the Lord's work for me to utter it." His anxiety on this point, however, did not continue long, for in a day or two after the conversation just alluded to, he became so much worse, as to leave no hope that he would be able to do the full work of a Wesleyan minister. Hence, at his own request, he became a *supernumerary*.

In a letter to his friends, Mr. and Mrs. *Maunder*, dated July 18th, he says:—

"After the toil of forty years itinerancy, I must now resign and retire among the 'worn out.' There is no ground for murmuring, God hath dealt well with his servant. Mine has been a life of mercy, may it be crowned with a triumphant end! Amen and Amen! I feel I need more grace. Truly, 'a point my good, a drop my store.' My nervous system has been affected, so that joy has been greatly interrupted. It has sometimes been very difficult to pass time at all profitably. But, generally, the good Lord helps me to occupy my moments to some good purpose.

"The general opinion is, that after having suffered awhile, I shall again enjoy a measure of health for some days. This is my hope, and after Conference, when freed from circuit duties, I had thought of wandering about to visit old friends, hoping the cheering scenes, &c., by God's blessing, may be useful. Whether I shall reach Barnstaple, I cannot say. There seems, too, a cloud hanging over the place, which I almost 'fear to enter.' Well, there is a region where there is no discordant note. Upon that region and the God who reigns there, I desire more and more to fix my eyes and heart."

The progress of disease and his experience .

while passing through the fire cannot be better described than in the following record:—

“August 1st.—Just returned from Helstone, whither I went for the benefit of change. But it has been a distressing week to me. The complaint has gained ground. Lord, help me! O may I keep heaven in view! I want more of the life within. No doubt Jesus will aid. But my pains have often been so distressing that joy has been suspended. To pray, has been so distressing, from weakness, that kneeling has occasioned faintness. A trifling exertion exhausts me. O bear with Thy weakest servant under his infirmities! Jesus, art Thou not touched with my distresses? I look to Thee.”

Very soon after the last date, he removed to Camborne, where the writer had many opportunities of visiting him. He was then, never free from severe pain, and at some times the paroxysms were terrific. While the deep nervous depression, which was one of the many distressing symptoms of his disease, was used by the adversary as a means of the fiercest assaults. His agony of mind was occasionally most painful to witness, while the settled gloom of his countenance indicated the absence of all sensible Divine comfort. This severe conflict lasted with

but little variation for more than a fortnight ; and during the whole time, as he afterwards told the writer, the only parts of the Bible with which he had any sympathy, were the gloomiest utterances of Job in his distress. The last entry in the journal is a description of his deliverance from this severe conflict.

“ September 5th.—This was a distressing day, but a judicious friend called and prayed in faith, and I was much blessed. After great anguish of body at night, early in the morning I was the subject of a severe mental conflict, whose poignancy was increased by atheistical reasonings. I had lately read much of the atheism of the Continent, in Pearson’s beautiful Prize Essay. No argument of the foe seemed to do harm, but at the moment of great suffering, the enemy took the opportunity to come in like a flood. A gloomy cloud of infidelity chilled me. There was a pause—all was dark and silent—God seemed inexorable : I was just sinking, when a sound broke from the highest heavens on my ear, as if Jesus himself spoke with an *audible voice* across the gloomy profound,—‘ ARE NOT FIVE SPARROWS SOLD FOR TWO FARTHINGS, AND NOT ONE OF THEM IS FORGOTTEN BEFORE GOD ? FEAR NOT, THOU ART OF MORE VALUE THAN MANY SPARROWS ! !

The effect was electrical. I was in a moment overwhelmed. The paternal character of God, the fulness of redeeming love, the demonstration of the spirit of adoption, the fulness and preciousness of Christ—all, all bore me away in a rapture of joy unspeakable and full of glory. Oh! the unutterable bliss of that hour! All the clouds, and shades, and films of modern atheism were swept into the abyss of love. All the struggle was sanctified. I could thank the whole atheistic crew for the publication of all their enmity against God and his Christ, for all conspired to fill me with God, and let me into heaven. 'The wrath of man shall praise Him, and the remainder he will restrain.' Since that glorious visitation, it has been comparatively easy to 'rejoice evermore, and in every thing give thanks.' Jesus appears in new forms of beauty and glory: all fulness there, all for man! O for a momentary faith to make that fulness my own. I feel, indeed, that I must keep at the duties of prayer and praise, but praise is most congenial now. O this is the anointing for my exchange of worlds! Glory, glory be to God. Here I rest in God. Keep me every moment. Amen. I write in great weakness."

The triumphant confidence in the Lord

which he thus obtained was never again lost. During the remainder of his illness, it was peculiarly refreshing to visit him. The earnest yearning over the souls of men, of which the journal has furnished so many examples, was seen still in his inquiries after the progress of the work of God in the neighbourhood; in his lamentations that he could not preach more earnestly and pray more fervently than he had ever done; and in his modest but pressing exhortations to those of his brethren who visited him, to use all diligence in preaching Christ. It would be saying much too little, to state that ordinary patience, meekness, and hope, were manifested. He evidently felt that only a triumphant faith could satisfy his own soul; not for the enjoyment he hoped to obtain as its immediate consequent, but that he might by his suffering glorify God. The elevated standard he had placed before himself in this respect will be seen by the following incident, the mention of which to others at the same time shows the transparent simplicity of his character. He had been directed by the physician to use an anodyne mixture, to relieve the almost unendurable pains he still continued to pass through; *but he hesitated to avail himself of this*

relief, lest it should be considered as displaying impatience at the Divine appointments, or trusting to an arm of flesh for help which should only come from Divine grace.

From the time last mentioned, Mr. Carvosso's strength gradually but sensibly failed. Articulation soon became difficult; and at length reason altogether gave way. The writer visited him on Saturday evening, September 30th, and left him a little after eight o'clock, in a composed and happy state of mind, but of great bodily feebleness. At ten o'clock the same evening he was again summoned to his bedside, and found him under the influence of strong delirium, which continued with decreasing violence during the night and the next day. Lucid moments occurred during the afternoon of Sunday, but these became less frequent till Monday afternoon, October 2nd, when in a state of total unconsciousness his spirit was set free from the body, to enter the paradise of God.

His mortal remains were interred on the following Friday, by the side of his father's, in the graveyard of Ponsanooth Chapel, in presence of his only daughter who remained in England, and other relatives and friends. Funeral sermons were preached in many of the circuits of Cornwall, where he was known

and had laboured, to large and deeply-interested congregations.

The Christian character of Mr. Carvosso has been drawn by his own hand, in the pages now before the reader. It only remains to say, that, as a preacher, he was distinguished by a sound exposition of his text, by great variety and richness of evangelical illustration, and by direct and continuous application. More than usual fervour was manifest through the whole of his public exercises, which sometimes occasioned a loud and rapid delivery that interfered with the effect of the discourse. But it was not possible to attend his ministry without being impressed with the sincerity and strength of his religious character, and without receiving some measure of his own spirit. The Rev. W. P. Burgess, who knew him well for many years, has written of him as follows:—"The matter of his discourses was always highly evangelical, instructive, and edifying," and adds, "I remember conversing on the subject of Mr. Carvosso's ministry with the late Mr. Richard Martyn, of Treworlas, near St. Mawes, who was himself a local preacher of superior talents, and a very competent judge of sermons. He told me that he had

found Mr. Carvosso's ministry particularly instructive and profitable; and that the more frequently he heard him, the better he liked him."

In preparing for the pulpit, he was careful thoroughly to study the subject of his discourse, and to have the thoughts well fixed in his mind, but the language was principally left till the time of delivery. Hence, although there were not the graces of style which a written discourse presents, there was a freedom and power in its utterance, which amply compensated for their absence.

As a colleague, and especially as a superintendent, he secured the respect and love of his fellow-labourers. The two testimonies we have recorded may be taken as specimens of the feelings his eminently kind and Christian bearing uniformly inspired. In the management of a circuit he was effective, as the condition of those with which he was entrusted abundantly shows. It was, indeed, a stubborn sinfulness which could resist the winning kindness of his heart. The Rev. W. P. Burgess, who, as Chairman of the District, secured his appointment to the Isle of Wight and Liskeard circuits, says he *did so*, because he "was fully persuaded Mr. Carvosso would be a blessing to any circuit

in which he laboured;" and he further adds—"I always had a high opinion of Mr. Carvosso's piety, zeal, and usefulness. I am not aware that there was in his temper, spirit, or conduct, anything inconsistent with supreme love to God and universal benevolence to man. Meekness, gentleness, and humility, were conspicuous traits of his character. In company, it was ever his aim to turn conversation into a profitable channel; not only excluding every thing frivolous and injurious, but bringing home religious topics to the hearts and consciences of all present, in a way directly calculated to promote their personal and individual edification. If he entered into conversation with you, he would seldom let you escape without some pointed inquiry whether your soul were alive to God, and whether you were urging your way on in pursuit of higher attainments; and he was always ready to connect prayer with social interviews and friendly discourse. At the London Conference of 1842 he lodged, by special request, at my house, and was an inmate with us for more than a fortnight. His prayers in our family during that period were powerful and affecting, and are remembered to the present day. Under all the varied aspects in which I had opportunities of contemplating his character, he ever

appeared the same. His whole deportment was such as became a man of God and a minister of Jesus Christ." Hence no one will be surprised to learn, that Mr. Carosso was highly esteemed by the members of his flock in all the circuits in which he laboured. A proof of which is furnished by the fact, that he received pressing solicitations from nearly every English circuit to which he had been appointed to take up his abode in it after he became a supernumerary.

Nor was this confined to England alone. His son Baker, in Australia, says, in a truly Christian and filial letter which now lies before us, "My honoured parent's name is, in these colonies, 'as ointment poured forth.' It is a source of true joy to a son to find his father's name so honoured after the lapse of more than a quarter of a century. For many years I have been accustomed to regard and speak of my father as a *nobleman*—a *moral nobleman*—and it is pleasant, from the testimony of others, to know that this does not arise altogether from a son's partiality." And this testimony is confirmed by the present President of the Wesleyan Conference, who stated to his brethren in their annual session, after his

return from the South Seas, that everywhere in Australia and Van Diemen's Land he found his memory cherished with profound respect and love.

This love was, doubtless, greatly enhanced by Mr. Carvosso's diligence in pastoral duties. The reader has seen in the extracts from the journal that, both at home and abroad, he was "instant in season and out of season" in these efforts to awaken the careless, to quicken the lukewarm, and to comfort the afflicted and the sorrowful. So constant indeed was his practice of pastoral visitation, that in all his circuits he was regarded as a pattern to others in this respect. In an interview we had with one of the aged official members in Redruth, who had carefully observed Mr. Carvosso when in that circuit, we were admonished,—“Mind Sir, whatever else you leave out, be sure to give a prominent place to his pastoral fidelity and diligence. He knew and visited all the members, but especially the poor, aged, and sick.”

The following may be regarded as a fair example of the way in which Mr. Carvosso's character as a Christian and as a minister impressed others. It occurs in a letter received by us from Mr. Maunder, of *Barnstaple* :—

“ I find it difficult adequately to express my sense of his great excellence. His preaching was of a high order, not because of its eloquence, or because it contained a mass of new and striking thoughts, but from its elevated tone, its deep spirituality, its thoroughly experimental and practical character, accompanied as it always was with much of the power of the Holy Ghost. This combination rendered his ministry peculiarly profitable ; and, to all who were seeking progress in the Divine life, it was a high privilege, while to those who were at ease in Zion, or were hugging their easily besetting sins, the word, as uttered by him, came with great quickening and reproofing power.

“ But it was as a pastor that he yet more excelled. In visiting the flock, both the sick and diseased as well as the hopeful he was most diligent. To the weary and oppressed, he was truly a son of consolation, strengthening the feeble knees, and comforting those that were cast down. He possessed a peculiar power of turning the common events of life into a spiritual channel. Indeed, in this respect, I never met with his equal ; in the most easy and natural way he led the mind to God and heaven. His clear appreciation of the doctrines of

grace, and his delight in God as a God of love, threw a perpetual sunshine around him, and made him peculiarly attractive to the young, in whose welfare he always took a lively interest. There was sometimes a slight absence, arising from the pre-engagement of his thoughts, and the strict manner in which he held the doctrine of entire sanctification.

“He was a most tender and affectionate parent, and had the pleasure of seeing most of his children brought to God in very early life, and sincerely and earnestly employ themselves in works of love and mercy. The loss of his eldest son, a most promising and devoted youth, very deeply affected him. But when preaching his funeral sermon, all could see that profound as was the father’s grief, it was overborne by a stronger desire for the salvation of those young people whom his removal had impressed. Indeed, as a Christian, a friend, a minister and pastor, I do not expect soon to see his equal.”

In conclusion, the writer would express his earnest desire and prayer that the perusal of this memoir may stir up every Christian reader to press after that entire holiness of heart and life which Mr. Carvosso possessed

for so many years, while he hopes that, to his younger ministerial brethren especially, this exhibition of fervent and sustained piety towards God and love to man, may present another motive to that labour, and prayer, and faith, which will make their ministry eminently fruitful.





